OF BAPTISM.

THE

Heads and Order

OF

Such things as are especially insisted on, you will find in the Table of Chapters.

Col. 2. 12. *Buried with him in Baptism.*

Gall. 3. 27. *For as many of you as have been Baptized into Christ, have put on Christ.*

1 Pet. 3. 21. *The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.*

LONDON,
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THE PREFACE.

THE Author of these following thoughts professeth, that he was necessitated to them, partly in duty to himselfe, that he might discover what was the good thing of that Ordinance, which the Scripture magnifies so greatly, and himself understood so little; but particularly by reason of a controversall scruple, which a providence of God put him to conflict with, and all the present light he had, could not manage to satisfaction; to which also may be added as another just reason, that the desires of a few friends, who have a real interest in him, ingaged his indeavours also in their respect, and contributed to the production of these meditations, which last reason was necessary to be known, in regard that they, whose desires were accessary to the drawing forth of this discourse, have been principal in the publishing of it,

and have offered a kind of violence, partly by importunities, and partly by venturing upon the community and liberty of friendship; to make it publick without any order obtained from the Author to that purpose, who needs no fuller witness then God and his own conscience, and a few friends, with whom he hath more particularly conversed, how little he hath delighted to ingage his thoughts in the controversal parts of Truth, and how in a constant tenour, his Meditations have form'd otherwise. But since it is done, and certainty with no ill will to the publick. The Author finds good to accompany these papers with these good wishes, That they may by no means be the occasion to any of angry or quarrelsome disputes; that blood, which was shed for us, and which this Ordinance exhibits as a fountain to bath in, should qualifie our heate, and correct that Chagrin and distemper, which often manifests it selfe in agitating of things diversly apprehended Particularly, that they may escape the unhappiness of the censures of idle men, who because they say nothing publike enough for

answer, think they may say any thing, and having found an easie way to Religion, to wit, the suffrage of learned men, and the practise of the most, judge them vaine and impertinent that take a greater bout.

To which he adds also this wish, that they may be delivered from such who triumph in discovering some lesser mistakes, and place a great part of their abilities in critisizing upon a word or phrase, not so well placed, or pertinently expreſt; such, not to mention their charity, as their talent is commonly very little, so that which is, seems fitted not so much for arguing as wrangling (with which he would have nothing to do) and is leviſſimus fructus ingenii, which you may English, The froth or scum of wit. And lastly he desires, That any who shall examine them more seriously, and particularly, and all not in every thing be of the same mind (for light is not administred to all by the same measure) would be content that men would injoy their judgement (since nothing is more our own) till cause be given to alter them, and would in the mean time

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OF BAPTISM.

CHAP. I.

herein, of the first and great end of that Ordinance, the sealing up of our Union with Christ, and more particularly, of the most ii[illegible] Type of Baptismal sealing, in the Baptism of Christ.

THE Scripture holds forth no point with more glory and certainty, then the Oneneſs which we have with Jeſus Chriſt; which Union is the riſe and of all that is good and happy in us: This is the firſt and great thing that is made ptiſm, we are Baptized into the Name ; for we, though we be bapti[illegible]nto ame of the Father, and holy Ghoſt like- and have an Union with them, yet the love is made good to us through Chriſt, Spirit's efficacy is derived through and , who is the Mediator, the middle per- bond between God and us, ſo *Rom.* 6. 3.

Ye are baptized into Jesus Christ: and *Gal.* 3. 27. *For as many of us as have been baptized into Christ*. This therefore is the great Ordinance, assuring and sealing up: If God had kept his minde to himself touching our eternal estate, there had been a sureness in it, but there had not been a sealing to us; but when he tells us his heart, and his minde, and bids us believe it, doubting nothing; and when he shall yet speak more sensible to us, to our sight, and to our touch, and engage almost all our senses, when he shall mark us with sensible signs and seals, and speak visible words also, this must needs assure; and of all assurances there is none so great as this first piece of our Union, to have this sealed and signed, to be Baptized into Christ, to be ingrafted into, and made one with him; how great a matter is it! Now God is not wanting to our Faith in the truth of the representation, between the Signe, and the thing signed; between the Seal, and the thing sealed; and therefore *Abraham* in his believing, *Received the signe of Circumcision, a seal of the righteousness of his faith*: *Rom.* 4. 11. that is, the righteousness which he had by faith, the acceptation he had, was sealed up to him by the Signe of Circumcision, by that Mark; now what *Abraham* had by Circumcision, that the Saints have by Baptism; for so the Apostle intimates, in *Coloss.* 2. 11, 12. (which place we shall have occasion to open hereafter) where

where he shews the use of Circumcision, which was a figure of things to come; so when *Cornelius* and his company were baptized, the holy Ghost fell upon them, as that to which the Seal immediately was to be set, *Acts* 10. 47, 48. But the most illustrious sealing of all others was, as it became it to be, in our Head Jesus Christ, when he was Baptized, *Matth.* 3. 16, 17. *And Jesus when he was baptized, went up straightway out of the water: And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* There the whole Trinity appeared to make the tryumph, and ratifie that affair; never any Ordinance was graced with such a presence. And as Baptism is a visible Seal to our Faith, so here the Trinity, in whose Name we are baptized, made themselves visible together; the Father by a Voice, the Son in his Body, the holy Ghost like a Bird. First, there was *the Heavens opened*, but *to him*, so are the words, *Mark* 10. it's said, *He saw the Heavens opened, or cloven, or rent*; that is, he saw a cleaving or rending, some great *Hiatus*; now this was for Christ himself; for it was as *Luke* says, *as he was praying*, *Luke* 3. 21. which was that so the voice and the Spirit might be known to come from heaven, it being a great evidence of the presence of God there. Then he saw *the*

Spirit like a Dove, lighting upon him, as the multitude in the *Acts* ſaw the Spirit as it were *in cloven tongues like fire*; the Spirit took upon him the ſhape of a Dove, and reſted and abode on him; that ſealing Spirit, that ſeals us all, ſealed Chriſt, and abode with him: for ſo ſays *John*, *Upon whom thou ſeeſt the Spirit deſcending and abiding, that is he*; And then *there came a voice*, and that admirable and conſiderable; this repreſented God the Father to his ear, as the Dove repreſented the Spirit to his eye: So while the Spirit ſate upon his head, the Father ſpake from heaven the great ſealing word, *This is my welbeloved Son, in whom I am well pleaſed*. *This*, that is, this man Jeſus whom I ſhew and point out, by my Spirits abiding upon him; *Is*, this is he whom I have promiſed; now ye have him, or, *thou art* (ſpeaking to Chriſt) *my Son*, we cannot be ſealed to ſuch a Sonſhip in all reſpects; we are adopted children, he was the natural and proper Son, the only begotten, *ὁ ἀγαπητὸς that beloved*; many are beloved, but he was only beloved, as only begotten: we are ſons, becauſe we are beloved; but he was loved, becauſe he was a Son; *In whom*, not in any other who ever he be, unleſs by this One: *I am well pleaſed*; In whom I am contented, in whom my minde reſts; that is, who only and ſingularly pleaſeth me, and in whom there is nothing that diſpleaſeth me; therefore I delight wholly in him, and reſt

reſt in him, ſo as every thing will be acceptable to me that he doth, by whom I ſhall be pleaſed with others, and by whom others may pleaſe me; for the Father here intimates, that his love ſo reſts in Chriſt, as it diffuſeth it ſelf to others, ſo as beholding him, he puts off all offence, and anger towards others, whom he beholds in him, oppoſing him to every thing.

All theſe things were to his Perſon, but reſpected alſo his Office, which was inſeparable from his perſon. Therefore firſt, *to him the Heavens opened*, whoſe Office it was to open heaven, and to make an entry for us thither; again to open heaven, and to draw down the great myſteries of it to us, the doctrine of the Trinity was here declared, and truth came by him alſo; what he had ſeen of the Father, that he revealed.

Secondly, The Spirit came *in the ſhape of a Dove*, as to ſeal as before, ſo to ſhew that he ſhould converſe here up and down in a Dove-like manner: ſhould have neither weapons without, nor gall within to offend withal, although his condition was not greatly to pleaſe; therefore ſuch paſſages as theſe fell ſomtimes from him, *Learn of me that I am meek and lowly: Ye know not of what ſpirit you are.* This abiding, and this uſe of the Spirit, is that propheſied of him, *Iſa.* 61. 1, 2. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me, to preach good tydings unto the meek; he hath ſent me to binde up*

the broken hearted, to proclaim liberty to the captives, and the opening of the Prison to them that are bound: To proclaim the acceptable year of the Lord, and to comfort all that mourn: and he was to be filled with the Spirit, that it might descend upon us his members, and that we might be baptized with the holy Ghost.

Thirdly, For the Voice, *This is my beloved Son, in whom I am well pleased*: It was then the Office of Christ to execute and manifest the well-pleasing of God in himself, to the redeeming, reconciling, and renewing of the world that should believe in him, and the restoring of all things. This is that expression that is to be opposed to that other, *Gen. 6. 7. It repents me that I have made man*: God can never repent him more that he hath made man, when he is so well-pleased in the man Christ Jesus, so abundantly satisfied and contented, and in him, with all his. This Baptism of our Saviour, was the Epoche or Term, whence they reckoned, *Acts* 1, 22. &c. *Beginning from the Baptism of John, unto that same day that he was taken up from us.*

I have been the larger in opening this illustrious Type of Baptismal Sealing, that the nature and way of it, may be seen in the highest pattern.

We shall be sealed also with our difference of younger brothers; the heavens in Baptism opens upon us, and the Father, the Son, and holy Ghost, who are visibly present here, are present

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also to our sealing, and ready to give us the same witness; but with this distinction, as before, *This is my beloved Son, in whom I am well-pleased*: and as we are then visibly united to Christ, who sanctifies this Ordinance for us; so the Spirit is ready to seal us up; and God by the Spirit, to witness every good thing to us: Let us therefore put a value and a price upon this Ordinance, more then we have done; and after being once baptized into Christ, let us know and be assured, that we have a right to what he hath, and to what he had, and to what he is; for whatever he was, or is, as Mediator, he is for us: with the great difference of elder Brother, and having that in his own right, which we have in his; and therefore the sealing of his Baptism, belongeth also to our Baptism, as his Dying and Rising again doth to us, who die and rise again with him in Baptism.

To add a word or two of the Seal; *Paul* hath two words, σημεῖον and σφραγὶς; *Signum*, & *Sigillum*; a Statue, a representation may be a Sign, but it cannot be a Seal: We seal those things which we would keep with the greatest security, and have remain untouch'd; therefore Letters and Evidences are sealed, that no man might doubt of the truth and authentiqueness of them.

Again, Two considerations more there is in a Seal: First, Things sealed and marked are kept for their master's use, *My Beloved is a Fountain*

ſealed up, Cant. 4. 12. kept only for the uſe of the Spouſe; ſo their Wells and Springs were ſhut up in Iſrael, they were not for every body: Amongſt the Perſians they had Fountains of which only the King and his eldeſt Son drunk, under capital puniſhment to all others: In *Spain* they have alſo one of the ſame ſort: So as we are mark'd and ſealed for Chriſt's uſe, our Husband; we muſt not make our ſelves common therefore to the world, and lie expoſed to every luſt, to every love, ſince God hath impropriated us.

Secondly, We ſeal or mark things precious, as coin, gold, or ſuch things as we ſet a price and value upon; God by his ſealing lets us know what a value he puts upon us, how he ſeparates us from refuſe and baſe things, therefore we ſhould not defile our ſelves.

CHAP. II:

Wherein, Of the ſecond great Uſe and End of Baptiſm, aſſuring us of our Juſtification in the remiſſion of all our ſins, together with certain Corollaries and Inforcements.

HAving told you that Baptiſm is the great Ordinance of Chriſt, to confirm and ſeal up to us our Union with himſelf, whom having, we have all things; That we may further ſee how conſiderable an Ordinance this is, we will beat it out, as far as the Scripture gives light in the point

point of Communion, and ſo we ſhall find, that as it ſeals and confirms our Union with him, ſo it alſo ſeals and confirms to us the moſt deſirable thing in the world, which is the pardon of all our ſins. It is ſafe giving Ordinances that notion the Scripture gives them, which while you do, you will get the true juyce they afford, and you ſhall be ſure not to err from the true nature of them: This you have, *Acts* 2. 38. *Repent, and be Baptized every one of you for the remiſſion of ſins.* As if he ſhould ſay, you are now pricked at the heart, and you ſee your ſelves in a loſt condition, and therefore cry out what to do, as men amazed, and at a ſtand; ſaith he, there is hope for you, God hath made an Ordinance to relieve you in this ſtrait, *Repent, and be Baptized for the remiſſion of ſins.* This Jeſus whom I preach, and whom God hath made Lord and Chriſt, can remit ſins (for that is it which gauls you when light comes in) now for this, God hath formed an Ordinance on purpoſe, to confirm and ratifie unto us the remiſſion of ſins; and that is Baptiſm: Therefore be not amazed, but *Repent, and be Baptized.* So *Acts* 22. 16. when *Paul* was in an ill condition, being humbled with a witneſs (it is the greateſt repreſentation of the humiliation of a ſinner that we have) and *Ananias* was ſent to raiſe him; ſaith he, *Why tarrieſt thou? Ariſe, and be Baptized, and waſh away thy ſins.* What can be ſaid more comfortably to a diſtreſſed ſoul

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then this? That God hath ſet and inſtituted an Ordinance on purpoſe, that thou maiſt be acquitted of every ſin, to witneſs and ſeal up what is done by faith: Therefore do not languiſh in this condition, Why tarrieſt thou? Ariſe, and be Baptized, and waſh away thy ſins; ſo 1 *Pet.* 3.21. *The like figure whereto Baptiſm doth now ſave us, not the putting away the filth of the fleſh, but the anſwer of a good Conſcience.* We know that ſalvation lies eſpecially in Juſtification, and diſcharging all our ſins; Baptiſm doth this, *it doth now ſave us*; that is, this ſigns and ſeals your ſalvation to you, which lies in Juſtification, and diſcharge of ſin; but you muſt not think that it is only the *waſhing away of the filth of the fleſh*, not a carnal Ceremony onely, but *the anſwer of a good Conſcience*; that is, it is that confidence and aſſurance which we have before God of his Reconciliation to us, which this Ordinance outwardly doth ſeal and exhibit; it is the ſtipulation of a good Conſcience, when a Conſcience appeaſed and pacified with the diſcharge of ſin, can cry *Abba* Father, with a holy ſecurity, can ſpeak to God himſelf; Now, ſaith he, this ſtipulation of a good Conſcience, this is that which is the effect of Baptiſm, and which Baptiſm ſeals up to you; for what Baptiſm finds, it ſeals; although it doth alſo exhibit more of the ſame kinde; Baptiſm, and ſo all the Ordinances of Chriſt thoſe we call Sacraments, ſeal up what is already,

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elſe how could it be a Seal, but doth alſo convey more of the ſame.

This ſtipulation of a good Conſcience, *Beza* ſaith, clearly refers to the anſwer of the Catechiſts, of which there is a pattern, *Acts* 8. 37. when *Philip* told the Eunuch the condition of Baptiſm, which was, to believe with all his heart, and he gave the anſwer of a good Conſcience, That he did believe that which he deſir'd Baptiſm ſhould ſeal up to him. Here was a plain ſtipulation, for ſo the word ſignifies; now that ſuppoſeth one asking or demanding, and another anſwering, and making the bargain or contract; as when one asks, Do you do this? Can you believe with all your heart? And a Conſcience void of fraud, ſpeaks clearly and evidently what it can do, and doth; then comes Baptiſm.

This they were uſed to do in the Primitive Churches; and in the ſame manner we finde ſome do in this Age to Infants, who underſtand them not; which is not very wiſely done; for ſurely, what-ever they can do, they cannot give the ſtipulation of a good Conſcience: if they intend the Infants, which they ſay ſpeak by others, they may well retain the old form, but not with any good underſtanding. It is the ſame Baptiſm that ſaves us, that did then, that acquits and diſchargeth us, as the Ordinance of God appointed for that end, though it ſuppoſeth eſpecially the inward works, *He that Believes, and is Baptized, ſhall*

ſhall be ſaved: Belief muſt go before, this is that which on God's part ſeals us, and ingrafts us into Chriſt, and conveys Chriſt to us; and on our part, it is the ſtipulation of a good Conſcience, anſwering clearly and boldly to the intent of the Ordinance. Thus you have another great uſe of this Ordinance, it ſeals the remiſſion of ſins, and it ſeals to us the remiſſion of the ſins of our whole life; for it ingrafts us into Chriſt, and ſeals him up to us for the remiſſion of ſins, and therefore it muſt ever be conſidered for that purpoſe; and when it is ſo conſidered, we muſt look upon it as the diſcharging and acquitting Ordinance, which ſeals up, not only ſins paſt, but all ſins paſt, and to come; which ſome not underſtanding, and finding that thoſe places for remiſſion of ſins were great and comfortable, have refuſed to be Baptized till death, as is affirmed of *Conſtantine*, and others, miſtaking the true uſe of it, which is, to ſeal up the pardon of ſins, and reſpects all ſins, in all times.

Coroll. 1. You ſee what the nature of Baptiſm, what the intention of it is in this particular: Conſider therefore the greatneſs of this Ordinance, to which, as to the Sign and Seal, remiſſion of ſins, and reconciliation with God is annexed: What ſay you, I beſeech you? You that are ſenſible of the guilt of ſin, that know *the wages of ſin is death*, would you not be glad of ſomthing to diſcharge you and eaſe you? would you

you not be glad of all means that ſhould aſſure you that *iniquity ſhould not be your ruine?* Would you not be glad *to be Baptized for the remiſſion of ſins, to have your ſins waſh'd away by Baptiſm, to be ſaved by Baptiſm in the ſtipulation of a good Conſcience,* anſwering the Signe and Seal? This I think is no queſtion to them that are ſtung with ſin, and pricked in their hearts; then bleſs God for this Ordinance, value it much, let it not be an empty Ordinance to you, ſince there is fulneſs in it, let it not ſleep and be a dead thing to you, ſince there is life in it, it being the ground of all our life and good; but improve it to its advantage, get the marrow and ſweet of it, for there is much in it.

Secondly, Let us underſtand by this that hath been ſaid, and by the nature of this Ordinance, God's heart and minde for the remiſſion of ſins; he who is Lord of all, and able only to give all, he is ſo free of nothing as of pardon, becauſe that is the firſt ſtep to good, and happineſs: If he will us any good, if he would have us in any proportion happy, the firſt ſtep is by pardon of ſin; and therefore he is ſo free of nothing as that: When the Law condemns a man, and when a man's Conſcience condemns him, he needs no word to carry him to hell, he hath that within him will do that faſt enough: Guilt makes us run from God, as *Adam* did; and when we run from God, we run to death: God therefore

in goodness and mercy, hath made the way to pardon so open and exposed, as nothing more. The very name of pardon and remission of sins, ordinarily implies offence against some Law-giver, some State, some great Person, and implies guilt, which needs that pardon: now guilt abaseth, and greatness terrifieth; what can there be more therefore to set us at a mighty distance from God then guilt, which lays so low? And what greatness can terrifie us more than his? But God hath provided that we may come boldly, and he hath done it by two things: First, By setting up a Throne of Grace, instead of a Throne of Majesty and Justice. Secondly, He helps us, by giving us a tender and sensible high Priest, who shall usher us in, and plead our cause at this Bar, and dispatch the business with his Father, that we may obtain mercy, *Heb.* 4. 15, 16. And to shew his heart the more in this work, he hath not only a Throne of Grace, and a high Priest to manage this affair; but he hath invented this Ordinance of Baptism, that we might have an abundant entrance: In this you may see Gods heart for the pardon of sin; for as Baptism doth it, so it is by God's appointment; Therefore know the mind of God, and labour not anxiously about sins, and the pardon of them, which is a great impediment to the comfort and holiness of our life. Now that Baptism doth this, you have heard from several places; so as it is a great end

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of that Ordinance, to remit and pardon ſins, and aſſure that to us.

But if you ask how it doth it? I anſwer, By your being Baptized into Jeſus Chriſt; by being Baptized into his Death, by being viſibly ingrafted into his Death and Condition; that as he did conflict with the wrath of God, it brought him to the Croſs, carried him to the Grave, kept him there, and laid him low, but at laſt he got out; we being intereſted in what he did, as in a common perſon, who did all for us, and in our names, might by the help of this Ordinance (which viſibly and ſenſibly repreſents our Communion with him, in that which gains the diſcharge of our ſins, which is his Death, into which we are Baptized) have full aſſurance that nothing remains us of the guilt of ſin; nothing remains us undiſcharged, ſince Chriſt, who was as we were, that is, made guilty of ſin, that we might be as he is, that is, diſcharged from ſin, hath broken the cords of death, having made a full ſatisfaction, death having no more dominion over him, becauſe there is no more guilt upon him; ſo that Baptiſm doth it this way; and as many as are Baptized into Jeſus Chriſt, into his death, are put into that condition that he was after his death and riſing again; and this muſt of neceſſity be, becauſe he was as a common perſon, wholly in his death and reſurrection; therefore they that make themſelves of that community, for

who

whom he acts and trades, and by this visible signe and institution of his, submit themselves to that way of salvation, they put themselves into that state and condition that he is in after his death and rising again. If any ask, Why did Christ die? *He died for our sins*, saith the Apostle. And why did he rise? *For our Justification*, we being Baptized into his death, partake of the end of it, which is the discharge of our sins, and our justification; it is certain therefore, our sins made him die; and it is as certain, that his righteousnes made us just and righteous. Therefore what should keep any man under the power of death, and subject to bondage, since if Christ be any thing to him, the great thing, and which the first Christian Institution [Baptism] holds out, is, That he is pardon to him, and that he hath died and risen with Christ, and therefore may go boldly with Christ unto the Throne of Grace; and it is well called a Throne of Grace, because it is not we that have done this for our selves, but it is Christ that hath wrought all this good for us; so as it is grace to us, even the grace of Christ, who personally suffered what we do mystically, and by way of Communion.

Secondly, It is a Throne of Grace, because it was not we that did or could make the terms, but God; for he might have required from us the personal payment of our own debt: Now that God would make this the terms, to take that at Christ's

Chriſt's hand, which lay upon us, as a perſonal debt, it makes it a Throne of Grace to which we may go with all boldneſs and liberty of ſpeech, and with the ſame aſſurance, that Chriſt himſelf did, becauſe by vertue of his own contract ſealed to us by his own ordinance; we are what he is, and have done what he did.

CHAP. III.

Wherein of a third great uſe and end of Baptiſme, whereby is ſealed our Communion with Chriſt in his Holineſs, to wit, a death unto ſin, and a riſing to newneſs of life.

WE come now to another great uſe and end of Baptiſm, which is holineſs of life, conſiſting of two parts, dying to ſin, and riſing to holineſs, and this is eſpecially held out *Rom.* 6. I ſhall therefore briefly open and analiſe theſe words, not intending a large diſcourſe, but ſo much as ſutes with the nature of this ordinance.

Firſt therefore in anſwer to that unſavoury objection verſ. 1. *Shall we ſin that grace may abound?* The Apoſtle reaſoneth verſ. 2. *How ſhall we that are dead to ſin, live any longer therein?* as if he had ſaid, thoſe that are dead to ſin, ſhould not live in ſin, but you are dead to ſin, therefore you ſhould not live in ſin; contraries

destroy their contraries, death destroyes life, as the privation doth the habit; a man cannot live and dye together.

But now it rests to be proved that we are dead to sin, vers. 3. *Know ye not that so many of us as were Baptized into Jesus Christ, were Baptized into his death?* This he proves from our Baptism, which is the seal and expression of our faith: If Christ be dead to sin, then those that are Baptized, are dead to sin; But Christ is dead to sin, therefore those that are Baptized, are dead to sin.

That Christ is dead to sin, and how, you shall hear vers. 10. *For in that he dyed, he dyed unto sin once.* But the proposition that those that are Baptized, are dead to sin, because Christ is dead to sin, he shews you from the end of Baptism, which is to witness and confirm to you your Union and Communion with Christ: And first of all with his death, which both discharges you from the guilt of sin, and destroyes and kills sin in you.

Now that this is the particular end, he shews you from the general, vers. 3. *Know ye not that so many of us as were Baptized into Jesus Christ, were Baptized into his death*; ye are Baptized into Christ, therefore into his death; hence vers. 4. *We are buried with him by Baptism into death*; ye are so surely dead with Christ, that ye are buried also, to be sure he is dead that is buried

ried. In this verſe he proves further this Communnion in holineſs, by the contrary to death, namely our riſing again, *that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* For as Baptiſm witneſſes to you that you are dead with Chriſt, ſo the ſame Baptiſm witneſſes that ye are riſen with him, ſo that as we are dead to ſin by vertue of the death of Chriſt, ſo we are alive to holineſs by vertue of the riſing of Chriſt, that as Chriſt was raiſed from the dead to a new glorious and heavenly life, ſo we are raiſed to a life, new and holy: Now the reaſon of this witneſs ariſeth from the analogy and proportion that the ſign hath, with the thing ſignified, that Baptiſm hath with the thing witneſſed: Thoſe that are Baptized, they are drowned and buried, and brought again alive out of the water; ſo by our Union with Chriſt, we have the Communion of being crucified and buried with him, and of riſing again to a new life. Verſ. 5. *If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.* This word *planting* ſhews the reality of theſe ſigns and ſeals, this ordinance witneſſes *our planting and grafting into Chriſt*, who is the ſtock with whom we live and dye; as we feel death with him, ſo life alſo, this is the great ſtay, the great comfort, we are planted into Chriſt the true vine, by God the

Father, and now we shall run his fortune in life or death, as the plant and stock dye and live together, vers.6. *Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin:* Here he insists in the former argument, namely our Communion in the death of Christ, which death he declares by the kind of it, namely crucifixion, and shews that as Christ for our sins dyed, so the body of sin in us by the death of Christ is crucified, the power and force is abated, that we should not serve sin, and live to sin.

Vers.7. *For he that is dead, is freed from sin.* He that is free from sin, is no longer obliged to sin, but beleevers Baptized, are freed from sin, because they are dead to sin; dead with Christ, therefore we are free from sin.

Vers. 8. *Now if we be dead with Christ, we beleeve that we shall also live with him.* This is to shew the Communion still, and to usher in the next verse of our Communion with the life of Christ.

Vers.9. *Knowing that Christ being raised from the dead, dyeth no more, death hath no more dominion over him.* Here he illustrates the life of Christ, from the perpetuity of it, that from thence he might gather, the condition of the Saints, in their persuance of holiness, which should be evermore.

Vers.10. *For in that he dyed, he dyed unto sin once;*

once; that is, to blot out ſin, *but in that he lives, he lives to God*; a glorious life, and to the glory of God the Father.

Verſ. 11. *Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.*

There is the concluſion of all that went before, reaſon your ſelves, therefore to be dead to ſin once, when Chriſt died to deſtroy the power of it, therefore ſin hath nothing to do with you. On the contrary, you are as Chriſt, alive to God, to that glorious and new life, and all this through Chriſt, whoſe Union and Communion is notified to you in Baptiſm.

This is for holineſs, which conſiſts in mortification and newneſs of life, which Baptiſm both ſignifies and ſeals to us: It ſignifies it, by the analogy and proportion, which is between the ſign and the thing ſignified, and in that it ſignifies a thing paſt, it ſeals it to us, for when God will give you a ſign and reſemblance of a thing, it is but to confirm it to you, and aſſure you of it.

CHAP. IV.

Wherein is ſhewed the report which the ceremony of Baptiſm hath, to the forementioned ends and uſes of that ordinance; alſo ſome Corollaries.

HAving ſpoken of the uſe and ends of Baptiſm, it will not be unmeet in the next

place to diſcourſe ſomething of the Ceremony, that we may ſhew the report which the ſign and ceremony hath to the thing ſignified and repreſented.

Now the ſignification is moſt apt; for the external form or Ceremony of Baptiſm lyes properly in three things, Immerſion, or Drowning, or Burying, by putting under the water; ſome ſtay under it, and emerſion, or riſing out of it.

Firſt the Element which is uſed, is water, extreamly fit and proper to repreſent our cleanſing, both from the guilt and ſtain of ſin. *Ariſe and be Baptized, and waſh away thy ſins*, ſayes *Ananias* to *Paul*, Acts 22.16. *So Chriſt gave himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of water by the word*, Eph. 5.26. So Tit. 3.5. *According to his mercy he ſaved us by the waſhing of regeneration.* So as this waſhing of water repreſents our cleanſing, that is, our juſtification and ſanctification. The Jews had many ſprinklings with blood, fit for their groſs capacities, but which indeed rather ſerve to make ſpots, then to cleanſe them.

Firſt therefore the dipping or drowning in the water, ſignifies the great depth of divine juſtice, with which Chriſt for our ſakes was ſwallowed up; and ſo we are dead and buried with him, reaping in a Ceremony the fruit of that which

which he suffered indeed, partaking of his death for sin, and thereby obliging our selves to death to sin.

Secondly the stay under the water, though never so little, represents unto us, Christs descending to hell, that is, the lowest degree of his abasement, when he was seal'd up and watcht in the grave, and was as it were cut off from amongst men; of this abasement we reap the fruit by Baptism, and are hereby secured against that abasement, *and everlasting destruction from the presence of the Lord*; to which sin would have brought us; and therefore sin as it is destroyed in us in respect of the guilt, and cut off by this abasement of Christ, so it should be apprehended by us for our justification, and it should be utterly dead and mortified to us, in respect of its power and vigour; *dead and buried to sin.*

Thirdly, the Emersion, or rising out of the water, is a representation to us of that victory, which Christ being dead and buried, got over death, and in his rising, triumphed over it, with whom also we rise triumphing over sin and death, and all evil whatsoever, clearly above the guilt of all sin, and secure against the evil of sin, rising up to holiness and newness of life. And thus there is a sweet and excellent proportion, between the Ceremony and the substance, the Sign, and the thing signified, and we are confirmed to be of the Union and Communion with

Chriſt in every thing that is for our good and comfort.

Now having ſhewed the ſeveral ends of Baptiſm, and how the Ceremony makes them all good to us, I ſhall gather ſome Corollaries from the main notion of this ordinance, which is our being dead with Chriſt, and riſing again, according to the forementioned place of, Rom.6.11. *Reckon your ſelves to be dead to ſin, but alive to God through Jeſus Chriſt our Lord. Reckon*, that is, build upon this; this is a thing exceeding ſure.

Coroll. Firſt, if we be dead to ſin, and ſealed up to this death by Baptiſm into the death of Chriſt, then let us be in the World as dead men in that reſpect; let us not underſtand the reaſonings of ſin, nor hearken to the perſwaſions of ſin, nor look upon the baites of ſin; the Apoſtle made this an argument in a better thing, *If you be dead with Chriſt from the rudiments of the World, why as though living in the World, are ye ſubject to ordinances, touch not, taſt not, handle not*, Col.2.20. Theſe things had once a good being, but were become old, but ſin was never of any worth or account. *Barzillai*, 2 *Samuel* 19. thought it reaſon to refuſe the Kings Table, becauſe his appetite and ſences were decayed, he was eighty years old; but our ſences are not decaying, but dead, and ſin is not old, but dead; it is dead in a miſtery, it is dead in Chriſt, and we have

have the Sacrament upon it; therefore if lusts tempt, turn not onely a deaf, but a dead eare to them; perswasions should not work on a dead man, objects should not take or affect a dead man.

Secondly, if we be risen and alive with Christ, and Baptism seal that also; then act not onely as a living man, but as a risen man, move and walk, and reason, and conclude, as a man raised from the dead, have your sences and your reasonings as quick to God, as taking of spiritual things, as they are dull and shut up to things below; breath in the aire of another life, hasten after the full and real possession of another life; let God and Christ and heavenly things be great unto you, though they be little to the World; and what ever is great to the World, let it be little to you, proportionating your object to your life; love those ordinances, those times that feed your life.

Thirdly, the work of this ordinance, our dyir g and rising, is advanced much by holy reasonings, both in the time of Communicating and afterwards, for we are apt to forget our selves and our conditions, as he that would have forgot that he was an Emperour, if he had not been remembred of it by others. Think therefore much on these things, what you have done in this ordinance, what are the consequences and results of it, which will be a mighty not onely help, but in-

ingagement to faith and holineſs, it is a ſeal on both ſides, we ſeal to God as well as he to us, it is in our own choice no more, we are ingaged by our own act; we have ſubſcribed and can recal no more, and certainly this as it ingages much, ſo it helps much: to act an act of faith in thought is much, but to ſpeak it is more, but to Sign and ſeal it in an ordinance, by profeſſing ſubjection, by going down into the water, by ſuffering your ſelves there to be drowned, or buried, by riſing or coming out again, all as a Ceremony or ordinance for ſuch an end, is both a great ingagement and a great help to us in beleeving.

CHAP. V.

In which the proper Ceremony of Baptiſm is vindicated by the force of the word, Scripture practiſe, the ſuffrage of learned men, and the uſe of ancient times.

IN the preceding diſcourſe we have taken it for graunted, that the ancient and uſual form of Baptiſm, hath been by dipping or plunging the whole body under the water, according to which notion we have found what great proportion the Ceremony hath to the ſubſtance, and the Sign to the thing ſignified: But becauſe the poſſeſſion which the Churches have had of a long time

time of ſprinkling, is become a ſtrong argument in the thoughts of many for that Ceremony, it will be neceſſary to ſpeak ſomething more particularly to this point, and to ſhew that as the Ceremony of dipping, ſutes with the ends and uſe of Baptiſm, ſo it agrees perfectly with the force of the word, the Scripture practiſe, and the uſe of ancient times.

Firſt therefore the word βαπτίζω ſignifies properly *mergo, ſeu immergo*, that is, to drown, or ſink in the water, to dip, to overwhelm, to plunge, ſo *mergere aliquem ſub æquore*, or *in undis*, to drown them; ſo Chamier ſayes that immerſion expreſſes the force τῦ βαπτίζειν: it ſignifies alſo *tingo*, to dye, or colour, *quod fit immergendo*: which is done by dipping into the colour, overwhelming and drowning in it. So *Wallens*, a learned Profeſſour of theſe parts, ſayes, that the ancient Latines expreſſed the word βαπτίζειν *per tinctionem & inundationem*; *inundatio* is an overflowing. This therefore is the proper and natural force of the word, we will ſee in the next place what aſpect the Scripture bears in ſeveral paſſages to the acceptance of the word in this ſence.

Firſt, in the ſtory of Chriſts Baptiſm, the greateſt and faireſt example of the kind, as ye read it, Mat. 3. 13. *Then cometh Jeſus from* Galilee *to* Iordan *unto* John *to be Baptized of him*; ye ſee he went to *John*, who Baptized in the River *Iordan*,

Iordan, a place proper for immerſion and dipping, where at laſt he was *Baptized*, that is, *dipt* or *plunged in the water*, for ſo ye have it verſ. 16. *He went up ſtraightway out of the water:* that is, as the word is tranſlated generally, *he aſcended out of the water. Now if any one*, ſaith Maldonat, *aske why the Evangeliſts uſe the word rather of aſcending, then going out, they ſeem to be ignorant that the earth is higher then the Rivers*; ſo as Chriſt aſcended or went up out of the water, in the which he had been dipt or drown'd. *Lucas Burgenſis*, upon the place, ſays this, *Chriſt aſcended upon the land, for he had diſcended into the River (after the manner of others that were Baptized) as deep as his thighes, or his navell, for the reſt of his body* (ſays he) *was dipt by* John, *not ſprinkled onely with water.* Others have thought that it was the cuſtome of *John* to hold the people up to the neck in water, till they confeſt their ſins.

The learned *Cajetan* upon the place, ſays, *Chriſt aſcended out of the water, therefore Chriſt was Baptized by* John, *not by ſprinkling, nor by powring water upon him, but by immerſion*, that is, *by dipping or plunging in the water.* Beſides the evidence of the thing, many more teſtimonies might be brought to this purpoſe, of men that for the preſent content themſelves with ſprinkling for their infant Baptiſm, but theſe ſhall ſuffice.

The

The next place we ſhall conſider, ſhall be that of *John* 3.23. *And* John *was Baptizing in* Ænon *neer to* Salim, *becauſe there was much water there.* The reaſon why he pitcht upon this place is given, *becauſe there was much water there,* which was not ever found in that Country, and much water was needful to his Baptiſm. *Piſcator* upon the place ſays, ὕδατα πολλὰ *ſignifies many Rivers*, as ὕδωρ *in the ſingular number ſignified the River* Jordan, *this*, ſays he, *is mentioned to ſignifie the Ceremony of Baptiſm which* John *uſed*; *immergens ſcil. totum corpus hominis in fluvio ſtantis*; *dipping, or plunging the whole body of the man ſtanding in the River, whence*, ſaith he, *Chriſt Baptized of* John *in* Jordan, *is ſaid to aſcend out of the water*, Mat. 3. *the ſame manner* Philip *obſerved Acts* 8. 38. And in his obſervations upon the place, ſays, *that the ancient manner of Baptiſm was, That the whole body was plunged into the water, and thence drawn out again*; *the one ſignifying the mortification of the old man, and the other the vivification of the new, as Rom.* 6.3.4. thus *Piſcator*. *Cornelius a Lapide*, upon the place, *From hence* (ſaith he) *you may gather that* John *ſo Baptized, as he waſht not onely the head in water, for a little water would have ſerved for that, but the whole body*. Many Authors might be quoted for this purpoſe, but the place ſpeaks ſo clearly for it ſelf, that I ſhall adde to what I have ſaid already onely the judgement of *Calvin* upon

upon theſe words: *From this place*, ſaith he, *you may gather that* John *and Chriſt adminiſtred Baptiſm by plunging the whole body into the water*, although he adds alſo his opinion; *Ye need not be much careful*, ſaith he, *of the outward Ceremony, ſo it agree with the ſpiritual truth, and the ordinance and rule of our Lord*; and ſo ſay I alſo.

You ſee what light this place affords to the clearing of the primitive practiſe for dipping or plunging in Baptiſm.

The third place we will examine, ſhall be that of *Acts* 8.36,37,*&c.* where you have the ſtory of the Baptizing of the *Eunuch* by *Philip*; *As they went on their way, they came unto a certain water, and the Eunuch ſaid, See here is water,* ὕδωρ, that is, as *Piſcator* interprets it, *fluvium, vel amnem, vel ſtagnum, ſome River, or a poole, or ponde*; after this diſcovery of a fit place for Baptiſm, the Eunuch deſires it, and *Philip* having taken an account of his faith, which was to give him his qualification for that ordinance, it is ſaid in the 38. verſe, *that they went both down into the water*. So *Beza* tranſlates it, *Deſcenderunt ambo in aquam, they deſcended both into the water*: So the French, *Deſcendirent en l'eau*, as *Deodat.* and the Baptiſm being done, verſ. 39. *they came up out of the water*, in the which they had been before. So *Beza*, *Quum autem aſcendiſſent ex aqua, when they had aſcended out of the water*; the French, *Quand ils furent remontez hors de l'eau*;

l'eau; when they were remonted or aſcended out of the water; all which expreſs not a going to the water onely, as ſome would have it, but a going down into the water for Baptiſm, and a coming out of it again. *Lorinus* upon the words, quotes *Carthuſianus*, ſaying, *Eunuchus magnam familiam habuit, nec tamen coram illis ſe nudare ac lavari erubuit, dum coram Deo de propriis verecundabatur peccatis: The Eunuch had a great family, and yet he bluſht not before them to make himſelf naked, and to be waſht, whilſt he was aſhamed of his ſins before God.* By which, ſaith *Lorinus, they are confounded, that reverence and fear the preſence of men more then God:* And adds alſo, *That this diſcent, going down, ſignified by all means immerſion*, that is plunging, or dipping, *and it is probable, that by what means it moſt conveniently could, and was moſt expreſly waſhing, the Eunuch was Baptized.*

There will not need to be ſaid more to this place, I ſhall onely conclude it with the words of *Calvin*, as I did the other, which I am inforced to give you in his French, becauſe his Latin edition is not by me. *Nous voyons icy qu'elle facon les anciens avoyent d'adminiſtrer le Bapteſm; car ils plongeoyent tout le corps dedans l'eau: L'uſage eſt maintenant que le Miniſtre jette quelques gouttes d'eau ſeulement ſur le corps, ou ſur le teſte: We ſee here,* ſays *Calvin* upon the place, *what faſhion the ancients had to adminiſter Baptiſm,*

tiſm, for they plunged the whole body in the water; the uſe is now, ſays he, *that the Miniſter caſts a few drops of water onely upon the body, or upon the head.* Whereby you ſee both what his opinion was for the practiſe of the moſt ancient and primitive times in general, and how clear he was that the Baptiſm adminiſtred here to the Eunuch, was by dipping, or plunging.

The fourth and laſt place I ſhall conſider to this purpoſe ſhall be that of *Rom. 6.* and the beginning, where the Apoſtle elegantly alludes to the Ceremony of Baptiſm in our death, and reſurrection with Chriſt, but having handled this before largely, and by it ſelf, I ſhall onely give you the ſence of Expoſitors about it for our preſent end.

The learned *Cajetan* upon the 4. verſe (*we are buried with him by Baptiſm into death*) ſaith; *By our burying he declares our death, from the Ceremony of Baptiſm, quia, ſcil. qui Baptizatur ſub aqua ponitur; becauſe he who is Baptized is put under the water, and by this carries a ſimilitude of him that is buried, who is put under the earth: Now becauſe none are buried, but dead men, from this very thing that we are buried in Baptiſm, we are aſſimulated to Chriſt buried, or when he was buried.* Thus *Cajetan.*

Eſtius upon the place, having ſaid out of *Auſtin, that what ever was done in the croſs of Chriſt in his burying and reſurrection,* &c. *was ſo done,*

that

that to those words and actions, the life of a Christian should be conformed; Adds, the like mistery the Apostle puts in the Ceremony of Baptism, for the immersion (that is dipping) of Christ, represents to us burying, and so also death; for the sepulcher is the Symbole of death, and the emersion (or rising out again) which follows that dipping, hath the similitude of the resurrection; therefore in Baptism we are conformed, not onely to the death of Christ, but also to his sepulcher and resurrection. Where you see he clearly places the Ceremony of Baptism, both of Christs, and ours, in immersion, or putting under the water, and emersion or rising up again, exactly conformable to what is to be signified to us by it, namely our dying and rising again with Christ. So *Cornelius Alapide* upon the place vers. 4. εἰς τὸ θάνατον, *in mortem*, id est, *in similitudinem mortis Christi Baptizati sumus; qui enim Baptizantur & aquis immerguntur Christum mortuum, & sepultum representant allegoricè*, &c. *Into his death*, that is, *we are Baptized into the similitude of the death of Christ; for they who are put under the water, represent Christ dead and buried allegorically.*

I shall add but one or two quotations more in a thing so evident, *Deodati* in his annotations upon the place *ver.* 4. hath these words, *Ce qu'au Bapteſm nous ſommes plongez dedans l'eau (ſelon l'ancienne Ceremonie) nous eſt un Sign ſacré qu'il faut que le peché ſoit eſtouffe en nous par l'Eſprit*

de Dieu, comme c'est un seau du lavement de nos ames devant Dieu. That in Baptism we are plunged into the water (according to the ancient Ceremony) it is a holy Sign to us, that sin should be stiffled in us by the Spirit of God, as it is a Seal of the washing of our souls before God.

I shall conclude with the judgement of *Piscator* upon the place vers. 4. *Sepulti igitur sumus, videtur* (inquit) *respicere ad veterem ritum, quum toto corpore in aquam mergebantur, atque ita quasi sepeliebantur, ac mox rursus extrahebantur, tanquam è sepulchro. The Apostle* (sayes he) *seems here to have respect to the ancient Ceremony, when as the whole body was dipt into the water, and was by and by again drawn out, as out of a grave.* So *Piscator.*

Having thus far carried on this notion for dipping, or plunging in the Ceremony of Baptism, which we have found to have its rise from the natural and proper force of the word, and to have accorded fully with Scripture practise and example, which is the copy to which we must conform: I shall consider a little to discharge my self more abundantly to this point, what hath been the practise of the times we commonly call primitive, that is, those after the times of Christ and his Apostles, and what the judgement of the Fathers and ancient writers have been to this purpose.

And first *the Apostolical constitutions*, which

are

are of great antiquity, being attributed to *Clement* the 4. from *Peter* in the order of Bishops, according to the Roman account, they injoyn the office of Diaconisses, or she-Deacons, to be to assist for the unclothing of women at Baptism; the words are ἐξυ πηρετεῖσθαι τοῖς διακόνοις ἐν τῷ βαπτίζεσθαι τὰς γυναίκας διὰ τὸ ἐν πρεπὲς. *To Minister to the Presbyters whilst the women were Baptized, for comelines sake.* Const. Apost. lib. 8. cap. 32. this I finde quoted by *Chamier* lib. de Baptist. cap. 2. p. 240. who brings it to prove, *that from the beginning*, as he sayes, *it was the custome to dip the whole body, which expresses* (sayes he) *the force of the word* Βαπτίζειν, *whence it was* (sayes he) *that* Iohn *Baptized in a River, and he affirms that it is uncertain, when or why the change began, to Baptize by sprinkling, saving that he addes that it would seem that* 3000 *could hardly be Baptized in one day, by so few Apostles, if they were all dipt, or that the Iaylor had not perhaps a vessel at hand, big enough for dipping the whole body.* But first you see that his opinion is clear, that Baptism in the beginning was by dipping or plunging the whole body, to prove which, he brings the force of the word, the example of *John*, and after the Apostolical constitutions: onely he knows not how so well to accommodate these two instances, but that sprinkling also might be used: I shall take therefore this occasion, to answer once for all to

theſe conſiderations. Firſt that when we have a clearneſs of Scripture practiſe, agreeable as is conceit to the force of the word of inſtitution, and expreſſing it, which alſo accords, as we have already ſhown abundantly, with the uſe and end of the ordinance, which is the ſcope and intent of it, and apparently conformable to the moſt evident ancient practiſe, it were a boldneſs (to ſay no more) to leave or deſert that practiſe, which upon the former grounds, we know to be ſafe and warrantable, for another, which we have little reaſon to beleeve was uſed, but becauſe we ſee not how in ſome inſtanced particular circumſtances it could be well otherwayes; And as it is ever dangerous, to depart from known and approved Scripture practiſe in the matter of ordinances, upon our own ſurmiſes, ſo it can be no where of worſe conſequence then in ſuch ordinances (of which Baptiſm and the Lords Supper are) the being, and good of which lyes much in the right adminiſtration of a Ceremony.

It would be ſafe to follow the clear and aſſured way, and for the other, unleſs they implied a ſimple impoſſibiliry, (which the practiſes inſtanced in will by no means be found to do) not to be much troubled about them.

But truly I am jealous that thoſe who finde ſprinkling moſt commodious for infants, and are not willing to depart from the notions of infant

infant Baptiſm, trouble themſelves more with the objections mentioned, then they would finde cauſe to do, if they did not finde it needful to raiſe objections from theſe places for the patronizing of Baptizing by ſprinkling, which as was ſaid before is to proper for their infant Baptiſme For the thing it ſelf, to inſtance, firſt in that of the Iaylor, how eaſily may it be conceived, that in thoſe eaſtern and hotter Countries (this being at Philippi in Macedonia, *Acts* 16. 12. where bathing was of great and continual uſe) this keeper of the priſon might be provided with ſome veſſel fit for bathing and waſhing the whole body, which might ſerve for the uſe of Baptiſm, as the Chriſtians afterwards, when they came to injoy fixt places of meetings for worſhip, had their veſſels affixt to their temples, which veſſel they called χολυμβήθρα, *Buchan. p. 666.* being of a great contiment fild with water for the uſe of Baptiſm, which the Latine cals *piſcina*, or *lavacrum*, a veſſel proper to bath in, or font, from whence the cuſtome of our little diminitive fonts in Churches hath come, ſince ſprinkling (more proper for children as *Chamier* affirms) hath been the Ceremony uſed in Baptiſm, with excluſion to dipping or plunging the whoſe body: I ſay it is eaſy to ſuppoſe that the Iaylor might be thus provided for his Baptiſm, and ſafe to ſuppoſe this, or any other way that doth not imply a contradiction,

then to think that the Apostles altered the usual Ceremony for Baptizing used to Christ, and by Christ and his Apostles, as (appears evidently and clearly) and which so much accords with the intent and scope of the ordinance in that which the Ceremony signifies and exhibits to us, namely our being buried with Christ, and rising again, as we show'd already.

As for the other objection, that it would seem difficult for three thousands to be Baptized in one day by so few Apostles, if dipping the whole body, not sprinkling were the Ceremony used; I answer it will not appear much less difficult if sprinkling were the Ceremony, and it is the objection that Bellarmine and the Papists bring against our Divines, to prove that in certain cases the Laicks may Baptize; This *Chamier* answers by *Salmeron the Iesuite*, one of their own, tract. 15. in Acta, who sayes it is no way impossible, and brings for proof one *Franciscus Xavier*, who Baptized in one day amongst the Indians 15000, now if one man could Baptize fifteen thousand, twelve Apostles could Baptize three thousand; besides if they want Ministers, and will not admit of the assistance of Brethren out of office (whose ministry to some will not seem so improper for assistance in certain cases of publike affairs by publike authority) we can furnish them with more help, namely the seaventy Disciples, whom our Divines will by no means admit

admit at that time to be Laicks, ſince *Chriſtus ſque* called them before to the miniſtry of *teach*, *to* ſpel, and had conſtituted them as publike what is men in his harveſt, and had ſent them when publike and particular commiſſion, ſaying, *Thoſe, that hear you, hear me*, Luke 10. ſo that according to this account, the number of regular and lawful Baptizers, will be 82, namely 12 Apoſtles and 70 Diſciples. Thus far we are helpt by our Proteſtant Divines in their oppoſition againſt Lay-Baptiſm. Now if you diſtribute the Baptizing of 3000 to the work of 82 perſons, there will fall under 40 to the ſhare of every one, as might be eaſily reckoned, ſo as the Baptizing of that number either way, by dipping or ſprinkling, might be accompliſhed in one day, though the Baptizers were not indued with the dexterity of *Franciſcus Xavier*, and why not as well by dipping as ſprinkling (for all that can be ſaid to the contrary, by the number of thoſe, who were Baptized) ſince we ſuppoſe thoſe that were Baptized, to offer themſelves willingly to come into the water, and preſent themſelves ready, and the Ceremony of dipping requiring very little time more by him that adminiſters it, then that of ſprinkling and which by ſo many hands might eaſily be diſpatcht.

It was neceſſary to ſpeak ſomething to this, ſince it is all which I have met with (and that all you ſee how little it is) which might give the

de Dieu, comme c'est un seau du lavement de nos ames devant Dieu. That in Baptism we are plunged into the water (according to the ancient Ceremony) it is a holy Sign to us, that sin should be stifled in us by the Spirit of God, as it is a Seal of the washing of our souls before God.

I shall conclude with the judgement of *Piscator* upon the place vers. 4. *Sepulti igitur sumus, videtur* (inquit) *respicere ad veterem ritum, quum toto corpore in aquam mergebantur, atque ita quasi sepeliebantur, ac mox rursus extrahebantur, tanquam è sepulchro. The Apostle* (sayes he) *seems here to have respect to the ancient Ceremony, when as the whole body was dipt into the water, and was by and by again drawn out, as out of a grave.* So *Piscator.*

Having thus far carried on this notion for dipping, or plunging in the Ceremony of Baptism, which we have found to have its rise from the natural and proper force of the word, and to have accorded fully with Scripture practise and example, which is the copy to which we must conform: I shall consider a little to discharge my self more abundantly to this point, what hath been the practise of the times we commonly call primitive, that is, those after the times of Christ and his Apostles, and what the judgement of the Fathers and ancient writers have been to this purpose.

And first *the Apostolical constitutions*, which are

are of great antiquity, being attributed to *Clement* the 4. from *Peter* in the order of Biſhops, according to the Roman account, they injoyn the office of Diaconiſſes, or ſhe-Deacons, to be to aſſiſt for the unclothing of women at Baptiſm; the words are ἐξῆν παρεῖναι τοῖς διακόνοις ἐν τῷ βαπτίζεσθαι τὰς γυναῖκας διὰ τὸ εὐπρεπές. *To Miniſter to the Presbyters whilſt the women were Baptized, for comelines ſake.* Conſt. Apoſt. lib. 8. cap. 32. this I finde quoted by *Chamier* lib. de Baptiſt. cap. 2. p. 240. who brings it to prove, *that from the beginning*, as he ſayes, *it was the cuſtome to dip the whole body, which expreſſes* (ſayes he) *the force of the word* βαπτίζειν, *whence it was* (ſayes he) *that* Iohn *Baptized in a River, and he affirms that it is uncertain, when or why the change began, to Baptize by ſprinkling, ſaving that he addes that it would ſeem that* 3000 *could hardly be Baptized in one day, by ſo few Apoſtles, if they were all dipt, or that the Iaylor had not perhaps a veſſel at hand, big enough for dipping the whole body.* But firſt you ſee that his opinion is clear, that Baptiſm in the beginning was by dipping or plunging the whole body, to prove which, he brings the force of the word, the example of *John*, and after the Apoſtolical conſtitutions: onely he knows not how ſo well to accommodate theſe two inſtances, but that ſprinkling alſo might be uſed: I ſhall take therefore this occaſion, to anſwer once for all to

theſe conſiderations. Firſt that when we have a clearneſs of Scripture practiſe, agreeable as is confeſt to the force of the word of inſtitution, and expreſſing it, which alſo accords, as we have already ſhown abundantly, with the uſe and end of the ordinance, which is the ſcope and intent of it, and apparently conformable to the moſt evident ancient practiſe, it were a boldneſs (to ſay no more) to leave or deſert that practiſe, which upon the former grounds, we know to be ſafe and warrantable, for another, which we have little reaſon to beleeve was uſed, but becauſe we ſee not how in ſome inſtanced particular circumſtances it could be well otherwayes; And as it is ever dangerous, to depart from known and approved Scripture practiſe in the matter of ordinances, upon our own ſurmiſes, ſo it can be no where of worſe conſequence then in ſuch ordinances (of which Baptiſm and the Lords Supper are) the being, and good of which lyes much in the right adminiſtration of a Ceremony.

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then to think that the Apoſtles altered the uſual Ceremony for Baptizing uſed to Chriſt, and by Chriſt and his Apoſtles, as (appears evidently and clearly) and which ſo much accords with the intent and ſcope of the ordinance in that which the Ceremony ſignifies and exhibits to us, namely our being buried with Chriſt, and riſing again, as we ſhow'd already.

As for the other objection, that it would ſeem difficult for three thouſands to be Baptized in one day by ſo few Apoſtles, if dipping the whole body, not ſprinkling were the Ceremony uſed; I anſwer it will not appear much leſs difficult if ſprinkling were the Ceremony, and it is the objection that Bellarmine and the Papiſts bring againſt our Divines, to prove that in certain caſes the Laicks may Baptize; This *Chamier* anſwers by *Salmeron the Ieſuite*, one of their own, tract. 15. in Acta, who ſayes it is no way impoſſible, and brings for proof one *Franciſcus Xavier*, who Baptized in one day amongſt the Indians 15000, now if one man could Baptize fifteen thouſand, twelve Apoſtles could Baptize three thouſand; beſides if they want Miniſters, and will not admit of the aſſiſtance of Brethren out of office (whoſe miniſtry to ſome will not ſeem ſo improper for aſſiſtance in certain caſes of publike affairs by publike authority) we can furniſh them with more help, namely the ſeaventy Diſciples, whom our Divines will by no means admit

admit at that time to be Laicks, ſince Chriſt had called them before to the miniſtry of the Goſpel, and had conſtituted them as publike workmen in his harveſt, and had ſent them with a publike and particular commiſſion, ſaying, *Thoſe that hear you, hear me*, Luke 10. ſo that according to this account, the number of regular and lawful Baptizers, will be 82, namely 12 Apoſtles and 70 Diſciples. Thus far we are helpt by our Proteſtant Divines in their oppoſition againſt Lay-Baptiſm. Now if you diſtribute the Baptizing of 3000 to the work of 82 perſons, there will fall under 40 to the ſhare of every one, as might be eaſily reckoned, ſo as the Baptizing of that number either way, by dipping or ſprinkling, might be accompliſhed in one day, though the Baptizers were not indued with the dexterity of *Franciſcus Xavier*, and why not as well by dipping as ſprinkling (for all that can be ſaid to the contrary, by the number of thoſe, who were Baptized) ſince we ſuppoſe thoſe that were Baptized, to offer themſelves willingly to come into the water, and preſent themſelves ready, and the Ceremony of dipping requiring very little time more by him that adminiſters it, then that of ſprinkling and which by ſo many hands might eaſily be diſpatcht.

It was neceſſary to ſpeak ſomething to this, ſince it is all which I have met with (and that all you ſee how little it is) which might give the

ſhew of a reaſon from Scripture practiſe, for Baptizing by ſprinkling, and that onely too by way of objection, which you ſee accommodated.

Thus you have a clear proof brought by *Chamier*, for the ancient manner of Baptizing, by dipping, from the Apoſtolical conſtitutions, with that alſo conſidered as an objection, why at any time it might ſeem to be varied, and you ſee, that as the objection to the general rule was but conjectural, ſo the ſolution is very eaſy, and the other practiſe, to wit, by dipping, moſt clear and evident.

In the ſecond place, *Wallæus de Baptiz. p.* 84. (a reverent Author, whom we have formerly mentioned) ſhewing that the ancients Baptized by an immerſion of the whole body, ſayes, *That anciently the dayes of Baptiſm (for they uſed ſome ſolemn dayes, as we ſhew in another peece of this tract) had their name from the Ceremony, therefore it was called Dominica in albis, the Dominical or the Lords day in whites, becauſe being uncloathed for their Baptiſm, which was as before by dipping or plunging, they put on white or linnen garments, with which they went into the Baptiſterion*, a veſſel as we have formerly ſaid, fitted for that Ceremony of immerſion: and therefore the Papiſts at this day, who retain every thing of ancient Ceremony, though they corrupt the uſe of it, give a white garment to the Baptized child in one part of their Ceremony, which *Bellarmine*

mine ſayes they are to wear a Sabbato ſancto uſque ad Dominicam in albis, from the holy Sabaoth, to the Dominical in whites, Tom. 3. p. 83. That is that Dominical, which *Walleus* mentions, when thoſe who were Baptized for comelineis ſake, clothed themſelves with white linnen garments, whence the ſame Author ſayes, *That thoſe who were to be Baptized, were called Candidati Chriſtianiſmi, Candidates of Chriſtianity*, with alluſion to the clothing in white, with which they were accommodated for Baptiſm by immerſion.

In the third place I finde the opinion of *Bonaventure*, quoted by a late and learned writer, *who though he allowes ſprinkling, yet more commends immerſion, or dipping, either of the whole body, when there is water enough, or if there be but a little water, of the head and breſt, or of the head alone, or of the face onely, becauſe there are all the ſenſes, and there doth eſpecially flouriſh the operation of the ſoul, and we take the image or picture of a man eſpecially from his face*; which ſeveral reaſons he gives to that purpoſe, ſo as if you will ſprinkle ye muſt fall upon a new queſtion, which may for ought I know be much diſputed, and that is, what part is to be ſprinkled; or if you will ſprinkle the whole man, which cannot be done exactly, to be ſure not eaſily, it were better to follow the Ceremony of immerſion; but by what reaſon, aſperſion, or ſprinkling, came

came into use in the World, instead of immersion, or dipping, ye shall finde fastned upon two considerations; of charity to sick and weak persons, and charity to tender children, although as the same Author affirms, mersion was more usual even for children, to the dayes of *Gregory* (who was Bisho? of Rome Anno 590) and *Isiodor.* For *Gregory* giving an account of the threefold dipping, hath these words, *Ut dum tertiò infans ab aquis educitur, resurrectio triduam temporis exprimatur; whilst the child is drawn out of the water three times, the resurrection after three dayes burial may be signified. Epist. Greg. lib.* 1. *Epist.* 41. An account of this chatity of sick persons, ye have expresst in an Epistle of *Cyprian to Magnus lib.*1. *Epist.*6. In the times of *Cyprian* there was a question moved concerning Baptism, by asperson or persusion, that is, powering water, to wit, *how they were Baptized, who in respect of infirmity, or sickness could not be dipt, whether such sprinkling were to be accounted for true Baptism*; by which demand you may perceive, that in *Cyprians* time, immersion or dipping was so much the usual and received form for Baptism, as it was made a great question, whether they were rightly Baptized, who desired Baptism, and yet by reason of infirmity, could not receive it, but by sprinkling or asperson: *Cyprian* answers modestly and sayes, *He would not have his opinion be a prejudice to any*

other

other mans either opinion or practiſe, but his charity extends rather to think, that in ſuch caſes, Baptiſm may be received by ſprinkling; it were too long to quote his expreſſions wherein he is large.

But to conclude all, you ſee by a current of authority from Scripture eſpecially, and after by Authors ancient and modern, that dipping, or immerſion hath been the old way of Baptizing, even for children in the dayes of *Gregory*, a reaſon of the alteration I have in part ſhewed you, from the quotation out of *Cyprian*. A more particular account *Jacobus Pamelius* ſhall give you, as you may read in his annotations upon the 76 Epiſt. of *Cyprian*, his words are theſe pa. 215. *Quum propter agritudinem immergi ſive intingi (quod propriè Baptizari eſt) ægri non poſſent, aqua ſalutari perfundebantur, ſive aſpergebantur; eadem ratione ab Eccleſia occidentali primum obſervari capiſſe conſuetudinem adſpertionis, qua nunc utimur, exiſtimo, ob teneritudinem nempè infantium, quum jam rariſſimus eſſet adultorum Baptiſmus*: *When in reſpect of weakeneſs thoſe who were ſick, could not be dipt, or plunged (which is properly to be Baptized) they had water poured upon them, or were ſprinkled with it; from the ſame reaſon I ſuppoſe the cuſtome of ſprinkling, which we now uſe, to have been firſt obſerved by the Weſtern Church, to wit, for the tenderneſs of infants, when as now the Baptiſm of thoſe of age*

was very rare; then he goes on, *Olim certè tum in occidentali, tum in orientali Eccleſia immergi ſolere veteres ſuis ſcriptis manifeſtum faciunt, & Romæ id adhuc uſitatum ætate* Gregorii *manifeſtum ſit ex ipſius Sacramentorum libro: idque apud Anglos etiamnum obſervari ad marginem adnotavit* Eraſmus. *Certainly, that of old time, in the Eaſtern and Weſtern Church, they were uſed to dip, the ancient make manifeſt by their writings; and that it was uſed at Rome, in the time of* Gregory, *is manifeſt, from his Book of the Sacraments, and that it was yet uſed amongſt the Engliſh,* Eraſmus *hath noted in the margent.* So *Pamel.*

I have been large in this ſubject, but I hope it will be of uſe to us, both for the aſſuring of our practiſe in this particular, and the anſwering of ſuch, whoſe peremptory perſuaſion the other way (for ſome there are ſo perſuaded) give themſelves, and their friends trouble.

I ſhall take a hint from this, to obſerve (with which I ſhall conclude) what a Tyrant cuſtome is, that dares ſtand up and contradict a thing ſo evident in it ſelf, ſo agreeable to the reaſon of the ordinance, to the clear phraſe and expreſſion of Scripture, to the practiſe of ancient times, in ſo much that in *Cyprians* time, it was a queſtion moved in the Church, whether thoſe that in reſpect of infirmity, could not receive Baptiſm, the ancient and uſuall way, and yet earneſtly deſired it, might be rightly Baptized, by ſprinkling;

whether

whether ſuch (as Cyprians *words are to* Magnus) *might be accounted lawful Chriſtians*, that is, whether their Baptiſm ſo adminiſtred, were right, or a nullity; I ſay, you ſee here the tyranny and boldneſs of cuſtome, that having ſhaped (as it is apt to do) our minds to one way, dares now pretend for that alone, with the excluſion of others, and would perſuade us, that nothing ſhould be, but what we have ſeen to be, and counts every thing error, that hath not fallen under our ſence or experience: In things civil and indifferent, I can be content that cuſtome ſhall be my guide, and ſhall take that for good coyn, that the World ſtamps, but in matter of ordinances, and things ſacred, the rule of which lies in inſtitution, and not in our liberty, or choiſe, and the bleſſing of which lyes in conforming to the rule, and inſtitution: I beſeech you let us be wary to judge with righteouſs judgement, and not by that appearance, which the cuſtomes of this World, upon their wordly and carnal, though ſeeming wiſe conſiderations, hold forth to us.

CHAP.

CHAP. VI.

Wherein is shewed the agreements and differences that the word preached hath with the Sacraments, together with certain Corollaries giving light to the present controversy.

HAving out of the Scripture considered the use and ends of Baptism, to which the Ceremony appears to be extreamely proper and appolite, we will now to bring further light to this ordinance, and in order to a discourse of the proper subject of Baptism, and of the controversy thereabout; consider the agreements that are common to it, with the administration of the word, and that wherein these two ordinances seem to differ.

They agree first in the efficient cause: Baptism and the other Sacrament, have the same author and institutor that the word hath; scil. the King, Priest, and Prophet of his Church; and as the same efficient, so the same administring causes, those that were to teach had order to Baptize, Mat.28.19. *Go therefore and teach all Nations, Baptizing them in the name of the Father, &c.* And 1 Cor.4.1. *Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God.*

Secondly they are both instruments in the hands of the holy Spirit for edification and salvation,

vation, the word is a dead letter without the Spirit, and ſo alſo is Baptiſm, it ſpeaks no more then it is bid; the bleſſed Angels that are ſo far above ſin and corruption, have no quickning vertue in themſelves, the fleſh of Chriſt hath no vertue but from his God-head: Now if there be no vertue in the fleſh of Chriſt, but by the perſonal Union, how ſhall bodily actions about bodily Elements confer grace, but by the mediation of the Spirit.

Thirdly they agree in the principal matter, for the ſame Chriſt with all his benefits is offered and confirmed to us in the word and Sacraments, the ſame Union, the ſame Communion in the death and the reſurrection of Chriſt, and they which look for more in the Sacraments, then the word promiſes and holds out, makes an Idoll of them.

Fourthly they agree in the end, for God by them builds up and edifies his Church till it come to be perfect.

Fifthly they agree in the inſtrument, which renders both profitable to us, both word and Sacrament are ineffectual without faith, 3 John 36. *He that beleeveth on the Son, hath everlaſting life.*

Sixthly they agree in the effects, *They are the ſavour of life unto life, or the ſavour of death unto death, &c.* So, *He that beleeveth and is Baptized, ſhall be ſaved.*

Coroll.

Coroll. From the first you learn, not to depart from the institution, but as to preach the Gospel according to the analogy of faith, so to administer the Sacraments according to Gospel institutions, for it is alike sin to transgress in the administration of the one, as in the preaching of the other, since they both hold of the same Lord and institutor; and as he which in preaching the Gospel shall add works to faith, in the point of justification, perverts the word and preaches another Gospel, and therefore is accursed, *Gal.* 1.1. So he that shall alter in the administration of the Sacraments, but in a Ceremony, since the ordinance lyes in a Ceremony, and shall be bold to inlarge the subject of this ordinance, or contract it, will be found a breaker of Gods bounds, and be found guilty of the curse that is the portion of such as add or detract, so as what we do herein is of great moment and consideration.

Coroll. From the second, to expect success from the Spirit, to be in the Spirit, that you may receive it: Secondly the Sacraments work not Phisically.

Coroll. From the third, to be lead by all administrations into the knowledge of Christ, to judge them best that hold out most of Christ, and most purely. Secondly to magnify Christ the head and end of all institutions.

Coroll. From the fourth, to be comforted and confirmed in this way of salvation, wherein we

are,

are; for we have enough till we come to God, and need no more.

Coroll. From the fifth not to rest in the work done, to think it enough when you have heard or communicated, if it be not mingled with faith, it profits not, *without faith it is impossible to please God.*

Coroll. From the sixth then play not with these tooles, it is a great matter you have in hand, when you meddle with the ordinances of Christ, and when you are under them, it cannot be without much good or hurt to you, it is a blessing or a curse to the persons upon whom it falleth, even the greatest: light and means are the greatest agravations of sins, *Heb.* 2. 1,2,3.

We come now to the difference of these ordinances, which will contribute more of light to what we have proposed.

They differ first in the manner of the administration of the same Gospel. The one is an audible word, the other is a visible word, the word signifies according to such expressions as men have given a value unto, to signify things by, but the Sacraments represents by such similitudes and proportions as the Signes have with the things signified; therefore we read the word and hear the word, but we see and feel the Sacraments: In a word they are *Hierogliphicks*; it was the custome of the Egyptians to teach by visible representations, which signify such and

such things, these are of that nature, that whereas the word strikes the ear onely, which is the usual and ordinary sence of discipline, those Signes and visible Elements affect the sences outward and inward, the sences conveigh the object to the understanding, there the holy Ghost takes them, and brings us into the present enjoyment of things, as if we saw Christ with our eyes, toucht him with our hands, felt him by our tast, and injoyed him with our whole man: all this in a rational and discoursive way, raising an analogy and proportion between the Sign and the thing signified.

Secondly, they differ in the measure of their signification, the word especially teacheth, the Sacraments especially seal and confirm: the word indeed signifies and applyes spiritual things, but the Sacraments more efficaciously represent and apply.

Thirdly, the word is simply necessary to actual beleevers, and so to the salvation of beleevers, and sufficient, as in *Cornelius*; *for faith is by hearing, and hearing by the word of God*; but the Sacraments are not absolutely necessary to all, nor without the word are they sufficient to salvation, for to what purpose are seals without the writing.

Fourthly, (for I will not trouble you with many) the word belongs to all mankind, the Sacraments belong onely to beleevers; therefore

fore for preaching, ye have, *preach the Gospel to every Creature under Heaven*; But for the Sacraments, *teach them*, saith *Christ*, that is, Disciple them, and *he that beleeves and is Baptized, shall be saved*; so for the other Sacrament, *let a man examine himself, and so let him eate and drink*; *and the people were Baptized in* Jordan, *confessing their sins, of which they repented*; and after the Eunuch was taught, there was faith required before he was Baptized; *if thou beleevest with all thy heart, thou mayest*; and no Baptism or Sacrament finde we administred otherwayes in the new Testament, the reason is evident, because the word begets faith, the Sacraments confirms it, the word is the writing, the Sacraments is the seal, for it carries this with it, and speaks this language; as certainly as thou usest this Ceremony, and eates this bread, so assuredly Christ dwells in the, and as thou entrest this water, and art therein buried, so assuredly thou art made one with Christ, planted into his death, and thou art buried with Christ, and thou risest with Christ, as thou risest out of the water; every thing speaks this, thou art Christ's, and Christ is thine, and therefore supposes faith, which is the tye and the Union on our part, and you see how curious *Paul* is, *Rom.* 4. to prove, that *Abraham was justified by faith, before he received the Sign of Circumcision*, which was to him a seal of his faith, and his righteousness thereby, *vers.* 10. 11.

How was it reckoned when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision, and he received the Sign of circumcision a seal of the righteousness of the faith, which he had yet being uncircumcised, &c.

We come now to deduct Corollaries from these differences.

Coroll. From the first, Then to the participation and use of the Sacraments, the use of reason is necessary; our reason must be most busy and active whilst our sences are ingaged, the hearing of the tone or sound of the word spoken doth no good, therefore we preach it not to children or fools, so the seeing of the colours of things, to feel the water cold or hot, the touch or tast is not the thing, but what the Elements and Ceremonies about it teach us, which must be discerned by the use of reason, in comparing the thing signified according to the Scripture application, and the proportion it holds, so as here is a knowledge of things already laid in, and reason in the act required. So the teaching by similitudes or resemblances, doth not require less reason, or less the use of reason, but the advantage it brings, is, that by the mediation of several senses, it strikes our reason differently and more strongly; and God descends to that way of teaching, that he might more forcibly work upon our reason, and speak to it all manner of wayes.

Coroll.

Coroll. From the second, it is supposed the word should go before, for that is the way of teaching by things of lesser representation to things of fuller; when *Jacob* heard of *Josephs* message, he was moved, but when he saw the Chariots, that affected him exceedingly, that spoke a clearer language; it was fit the message should go before the Chariots, so the word before the Sacraments.

Coroll. From the third, see one prerogative the word hath, men may be saved by hearing without the Sacraments, to comfort those that want them, but slight them not: Secondly see the order, first the word must be, as first the writing, for the Sacraments are but the appendix.

Coroll. From the fourth, Then the word hath much a larger compass of motion then the Sacraments, and as the word may be where the Sacraments are not, so the Sacraments cannot be but where the word hath been; for the word supposeth nothing, but comes at aventure to every creature under heaven, but the Sacraments supposeth faith wrought already by the word; to make this playner, we must know that men are by nature children of wrath, *by the disobedience of* Adam *all were made sinners*, Rom. 5.19. *And the Lord look'd down from Heaven, and saw that all were gone out of the way, we neither perceive nor know the things of God*, 1 Cor. 2. 14. *And though the light shine in darkness, the dark-*

nes's comprehends it not, and our carnal minde is enmity against God; our whole soul is filled with all unrighteousnes's, Rom. 8.7. and 1.29. Now while men are in their infancy, they lye onely exposed to Gods inward and secret works, if they belong to the election of grace, he knows how to deal with them, and work wonderfully in wayes we know not, nor can conceive of; so long we cannot Communicate our selves to their souls at all, nor can reach them any otherwayes then by our prayers, for all things are here secret, if there be a change wrought, it is more then we know, or can conceive the manner of it. But when they come to years of understanstanding, and to be capable of ordinances, the first thing we do to them, is to bring them under the ordinance of the word, and to leade them into a right knowledge of themselves, to convince them of their natural estate, to preach to them conversion, repentance and faith in Jesus Christ, that they may have life; when we finde this operate, and that by their profession, and by their works, which is the onely way of evidencing their faith to others, they make it appear they beleeve, then we gladly go on, and leade them into further ordinances, give them the Sacraments to confirm them: and thus we make things run parralel as they must do: There is an outward preaching of the word, there is a conversion and change of heart, made visible by works

works, and ſo a faith evidenced, and the viſible and outward ſeals and marks are given them, to ſeal them up to themſelves and to others. Thus you ſee a naturalneſs, a coherency, and a comelineſs in things thus laid and ſtated, by which alſo as by a right rule, you may be help'd in diſcerning errours.

CHAP. VII.

In which is laid down the relative and perſonal qualifications by which infants are uſually intituled to Baptiſm, by our moſt conſiderable Proteſtant Divines.

BY what hath been ſaid, we have fully ſhewed the nature of Baptiſm, what is the proper and adequate ſubject of this ordinance, namely a beleever, one qualified by the uſe of faith and reaſon, for the confirmation and ſealing up to him by this great ordinance, his ingrafting into Chriſt and Union with him by faith; ſecondly as an immediate fruit thereof, his juſtification, of which we largely ſpoke, and alſo his adoption, by being conſecrated to the Father, Son and holy Ghoſt, and Baptized in their names. Thirdly his ſanctification, conſiſting in the death of ſin, and the life of holineſs, and as a fruit of that, and which cannot be ſeparated from it, his glorification, Rom. 6. 8. *Now if we be*

dead with Christ, we beleeve we shall also live with him: To which on the other side, the party Baptized puts his seal, and maks his sponsion, to be to God and Christ in all those relations.

But now becauſe it hath for a long time, and almoſt generally obtained, that children ſhould be Baptized, we muſt conſider how they can pretend to theſe qualifications, what right they have, or by what title they hold it.

The right which the World gives them to it, is a right imputative, a right derivative from Father to Son, a right of ſucceſſion, a birthright, this is that which they call a fœderal holineſs. Nor do children onely claim by this derivative imputative title, but alſo thoſe who are adopted by Chriſtian parents, for as by adoption in Chriſt we are rendred the Children of God; ſo by the adoption of Chriſtian parents, ſuch are to be accounted for their Children, as ſome argue. *Ger. p.* 582. Alſo thoſe who by lawful means, as juſt war, bargain, gift, fall into the hands and government of beleevers, and whom Chriſtians will anſwer for, that they ſhall for the future be inſtructed in the Chriſtian faith, and this appears by divine inſtitution, they ſay from the parallel of circumciſion, ſince not onely *Abrahams* Children, but his ſervants, and thoſe bought with his money, were circumciſed, Gen. 17. 12. *And he that is eight dayes old, ſhall be circumciſed among you, every man-child in your generations,*

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he that is born in the houſe, or bought with money of any ſtranger which is not of thy ſeede. This alſo ſome illuſtrate, and apply more particularly from that place Acts, 2. 39. *For the promiſe is unto you and to your Children, and to all that are a far of, even as many as the Lord our God ſhall call*; where they ſay *Peter* witneſſeth that the divine promiſe belongs to thoſe, which by reaſon of their birth *are far of*; but by the wonderful providence of God, are called to that ordinance by lawful means, ſuch as theſe before named, and *Chamier*, the great Protector of our Religion againſt *Bellarmine* (not to trouble you with what the Papiſts ſay) affirms, *that if our ſervants were truly ſervants, ſuch as* Abrahams *were, they then drew a right from their Maſters for Baptiſm; for we read, ſays he, that* Abraham *circumciſed all his ſervants, but ſuch ſervants as for the moſt part we have now a dayes; becauſe indeed they are free men, he thinks ſhould not be ſo handled; in the ſame capacity he thinks to be alſo ſuch us by the right of war are ſubjected to Princes, for ſuch kind of ſubjects alſo remain free*; which if it be true, and that that exception onely lyes againſt their Baptiſm, with all the great things it ſeals and conveighs to us, I ſhould much bewayl the loſs of ſlavery to the Chriſtian World, ſince one good man by that tenure might have made a hundred and a hundred infidels, by being ſubjected to one man, might have been Chriſtians in

a moment. Thus you ſee how far they make the covenant extend, and indeed the parallel of circumciſion, carries it ſtrongly, and for one as well as another; you ſee therefore that which qualifies for infant Baptiſm, is ſome good and pertinent relation to a beleever; but if you ask me now what denominates this beleever, and qualifies him for communicating this Chriſtian qualification. *Chamier* ſayeth, *we allow not all infants to be Baptized, but thoſe only of beleevers, that is of Baptized Perſons*; So as the Baptiſm in the parent qualifies for Baptiſm in the infant, *Tom.* 4. *p.*270. Not to inlarge in this, the charity of the World is very great, and if M. *Davenport* miſtook not in his complaint in his writing to the Claſſis of *Amſterdam*, he ſaith that there was required of him an unlimitted Baptizing of all infants, which were preſented in the Church, of what Nation or Sect ſoever, although that either of the parents were Chriſtians, were not otherwayes manifeſt, then by anſwering; Yea, at the reading of the liturgy of Baptiſm publikely, or by nodding their head, or ſome other geſture, they ſeemed to be willing; Book of complaints, 1.2.

And that you may ſee this further clear in the authority of a learned man, who ſpeaks not onely his own judgement, but the judgement of other orthodox with him; *Wallens* a reverend Profeſſor of *Leyden*, in his treatiſe De Baptiſ.

infant.

infant. p. 494. saith thus: *Quæritur ergo de infantibus eorum quorum parentes sunt impij, etsi nomine Christiani, &c.* It is demanded concerning the Children of them, whose parents are wicked, although Christians in name, or whose parents are excommunicated, or whose parents are hereticks, or Idolaters, as the infants of Papists, Anabaptists, *&c.* By way of answer he allows all such children to be Baptized; *We think* (saith he) *that Baptism is not to be denyed to those, qui ex stirpe sunt Christiana*, which are of a Christian stock, and which without an interruption of a publike Apostasy from the faith, may refer their kindred to the faithful, such as in Christian Commonwealths are those procreated of Christian and Baptized parents; onely he would not have them Baptized against their parents consent, because they be their goods and possession, and he would have their parents, or those which offer them to Baptism, answer that they will bring them up in the Christian profession; *which if they do, we judge*, says he, *that all infants, which come from a Christian stock, should be Baptized, if they be offered to Baptism, according to the order of the Church, although their next parents should labour with unholiness of life, or heresy, or the crime of idolatry.* And this he goes on to prove strenuously (as well he may) from the manifest and perpetual practise of the whole Church of Israel, in the administration of circumcision,

which

which as in a main proportion it helps to the Baptizing of infants, ſo it will help alſo to ſeveral ſuch conſequences as thoſe are; from this opinion ſo ſtated of the learned, and orthodox, you may ſee that it is no ſuch great honour to be able to intitle infants to Baptiſm, which is common to you with unholy perſons, with Excommunicate, and with Idolaters: And ſecondly, that it is an effect of great charity, to intitle the children of ſuch a parentage to regeneration, and the holy Ghoſt: For to proceed;

Though now in the derivative title for the claim of Baptiſm, they all agree, that what ever title the child hath, comes by vertue of the Fathers covenant, yet the immediate qualification is inherent in the infant, for they affirm that Chriſtian infants have repentance, faith and regeneration: The Lutherans are ſo much of this opinion, if you will beleeve *Bellarmine*, Tom. 2. p. 294. f. *that they beleeve that infants, whilſt they are Baptized, uſe reaſon, hear the word of God, beleeve, love, which as he affirms, was publikely determined in the* Synode *of* Wittenbergh, *An.* 1536. Which as he ſaith doth ſo openly repugne to the truth, as it doth injury to humane ſence; for how is it credible (ſaith he) that an infant, which cryes, and reſiſts what he can when he is waſhed, or ſprinkled, ſhould underſtand what he doeth.

The Calviniſts and more orthodox Divines receive

receive it generally and aſſuredly, that infants bring to Baptiſm, as their immediate qualification, regeneration, faith, repentance, &c. though not actual, or by way of declaration to others; they argue thus, If infants naturally are ſome way capable of *Adams* ſin, and ſo of unbeleef, diſobedience, and tranſgreſſion, then Chriſtian infants ſupernaturally and by grace, are ſomeway capable of Chriſts righteouſneſs, and ſo of faith, obedience, and ſanctification; but the former is true, therefore the latter: The conſequence they prove hence, that elſe they would not ſee the Kingdom of God, John 3.5,6. *Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto the, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God; that which is born of the fleſh is fleſh, and that which is born of the Spirit is Spirit*; but Chriſtian infants dying in infancy, ſhall ſee the Kingdom of God, and not be damned; therefore they are born again of the Spirit, and ſo muſt needs in ſome meaſure have repentance, faith and holineſs.

Again they ſay, that if we cannot object Gods work in nature, but do beleeve that our infants are reaſonable Creatures, and are born not brut beaſts, but men, though actually they can manifeſt no reaſon nor underſtanding more then beaſts; then neither can we juſtly object Gods work in grace, but are to beleeve that

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our infants are sanctified creatures, and are born beleevers, not infidels, though outwardly they can manifest no faith or sanctification to us; *Ainsworth, pag.* 49.50. whom I quote, as being by all acknowledged a learned man, and in this opinion wherein he concurs as we shall see with the stream of our Divines, not to be suspected.

The like to this saith *Wallæus* de Bapt. Infant. p. 493. *Infants are to be reckoned amongst beleevers, because the seede or spirit of faith is in them, which some call a habit, others an inclination; from whence by degrees, through the hearing of the word, actual faith is formed, sometimes sower, sometimes later.* This in the next *pag*, 494. he proves, *Because else they would not be saved,* Rom. 8. 9. *If any have not the Spirit of God, he is none of his.* And John 3. 5. *No unclean thing shall enter into the Kingdom of Heaven*; but infants by nature are unclean, and are purged by the blood of Christ, the Kingdom of Heaven belongs to them, and they please God, *&c.*

This is laid for a ground amongst the Calvinists concerning Baptism: That Baptism is onely a sign and seal of regeneration already wrought; Oecolamp. de verb. Dom. cap. 3. *Aqua mystica in Baptismo non regenerat, nec efficit filios Dei, sed declarat; the mystical water in Baptism doth not regenerate, nor make men Sons of God, but declares.*

So

So Zwinglius, *Baptismus non aliter Ecclesiæ Christi signum est quam exercitus aliquis signatur, non quod signum hoc conjungit Ecclesia, sed qui jam conjunctus est, publicam tesseram accipit. Baptism is the sign of the Church, as the ensign of an army, it doth not joyn you to the Church, but it declares you joyned.*

So Beza, *Nihil obsignatur, nisi quod jam habetur; nothing is seald, but what is there already*; of this opinion is *Calvin* fully, as it were easy to quote him, saying that in answering the Anabaptists, he saith; *This objection is answered in a word, by saying that children are Baptized into faith and repentance to come*; actual he means (for he addes according to the first opinion quoted) *of which though we see not the appearance, nevertheless the seede is planted there by the secret operation of the holy Spirit*; so as he would have faith and repentance there in the habit, that God may not seal to a blank, nor give a lying sign: The like saith *Pemble*, a late and able Divine, *That which is signified in our Baptism, is our justification by the blood of Christ, and our sanctification by the Spirit of Christ; Baptism is the seal of both unto us, and infants may be partakers of both, being washt from the guilt of sin by the blood of Christ, in whom they are reconciled to God, and actually justified before him, and also purified in part from the uncleanness of sin, by the infusion of grace from the holy Ghost; what then*

should

should hinder, why those infants should not be washed with the water of the Sacrament. So also *Davenant* in his Comment upon the 2 *Chap.* of the Colossians to quote no more, where conflicting with the Anabaptists, he saith, *As for infants because they are not sinners by their own act, but by an hereditary habit, they have the mortification of sin, and faith, not putting forth it self, but included in an habitual principle of grace: Now that the Spirit of Christ can and doth ordinarily work in them an habitual principle of grace, no wise man will deny.* From all those testimonies we may observe, that the clear reason of the thing inforces men to allow as necessary to Baptism in general, the qualification of regeneration, faith, *&c.* how this now will fit infants Baptism, we shall consider hereafter; for the present we joyn issue with them in these three things.

First that a personal holiness, not derivative, or imputed onely, must be the ground of Sacraments.

2. That this holiness must be regeneration.

3. That the habits of faith and repentance, are to be esteemed such, I prove not these things because they are clear in themselves, and taken for graunted by those already quoted, onely in these things we joyn with them, and so far agree together.

CHAP.

CHAP. VIII.

In which are contained ſeveral queries and conſiderations, raiſed from the premiſſes, declarin what little ground there will appear from their own principles and conceſſions to conclude for Infant Baptiſm.

THeſe things thus ſuppoſed, I make theſe doubts about the Baptizing of the infants of beleevers.

Firſt, I would aske whether all infants of beleevers have neceſſarily and aſſuredly thoſe habits, which muſt of neceſſity be concluded, ſince it is their perſonal qualification for Baptiſm, and therefore you muſt have good grounds to judge that they have it, one as well as another. Firſt of all *Peter Martyr* ſays, that, *I will be the God of thee, and of thy ſeede, is not an univerſal promiſe, but hath place onely in the predeſtinate*; and therefore upon 1 Cor. 7. 14. *elſe were your children unclean, but now are they holy*, he ſaith, *Promiſſio non eſt generalis de omni ſemine, ſed tantum de illo in quo una conſentit electio, alioquin poſteritas Iſraelis, & Eſau fuerunt ex Abrahamo.* And therefore affirms, *that the children of the Saints are born holy, when they are predeſtinate*; and this agreeth with reaſon, for if you make that holineſs, as before, the infuſion of gratious habits, ye muſt ſuppoſe election with-

out which, ſuch gratious habits are never infuſed, unleſs to make good this opinion, you will allow falling from grace, which I am ſure our ſelves, and thoſe we deſire to ſatisfie, will not do.

This being ſaid, I would aske upon what ground the Saints can ſuppoſe all their children to be elected, or why they ſhould deny any Infants-Baptiſm, ſince experience tels us, that the children of many unbeleevers (if we will judge by the fruits and effects, which is the ſureſt judgement) are elected, and many children of beleevers reprobated; eſpecially now ſince the ſluce is taken up, and the Goſpel preached to every creature under Heaven.

Again, conſider how cold a ground this is for infants Baptiſm, your children are holy by being born of you, that is, regenerated, and ſo qualified for ordinances, if at leaſt they be elected, and I ſeal to them their holineſs and the Kingdom of Heaven, if they be elected; as if a King ſhould ſay, I confirm this town to you and yours, if at leaſt it hath pleaſed me, or ſhall pleaſe me, to give it you.

But if you ſay, we have reaſon to hope well of them, according to that, *elſe were your children unholy, but now are they holy*, for ſo ſaith *Peter Maryr* upon that place, *Bene ſperantes quod ut ſunt ſecundum carnem ſemen ſanctorum, ita etiam ſunt electionis divinæ participes, & Spiritum*

tum Sanctum, & gratiam Christi habeant; Hoping well, that as they are according to the flesh, the seed of the Saints, so they are also partakers of Divine election, and have the holy Spirit, and the grace of Christ.

I answer, that if you will hope of them, you need dispair of none, especially where the sound of the Gospel is, and it is but stretching the line of your hope and charity a little farther, and you may Baptize all.

Secondly, it is not a hope you must go upon for the giving of ordinances, holy seals, but a judgement. *Paul called the Saints positively faithful and elect, and said it was meet for him to judge and think so of them all*; and when we come to admit members, if they give but onely ground of hopes, we let them stay for their own profit, and the discharge of our duty, till they can give us ground of a judgement.

Thirdly, the Apostle says positively they are holy, and therefore what ever holiness it is, it is no longer the subject of your hopes, but your judgement; ye ought to judge them so, and to assure your selves they are so.

If therefore by a general consent the infusion of holy habits depends upon election, we must consider upon what election depends, before we can make up a judgement; for the infusion of habits, if that depends upon the holiness of the parents, you say some thing, but

ſurely every honeſt heart will graunt, that as holy parents themſelves, are both loved and elected for Chriſts ſake, ſo God loves and elects their infant children, not for their ſakes, but both them and their children for Chriſt alone: and to make God conſider (as the object of childrens election) the faith of their parents, is worſe then the opinion of the Arminians, who make faith and works foreſeen the object of every particular mans election; ſo as if election muſt precede the infuſion of holy habits, which muſt qualifie for infant Baptiſm; and experience ſhews ordinarily (by the rules which Chriſt hath left us to judge by, the fruits and effects) that the children of godly parents prove not ever holy, and that the election of God for the child, depends not upon the holineſs or faith of the parent, but upon his own free grace in Chriſt. Then the judgement will ſeem to riſe up very coldly and lamely for the Baptiſm of infants of holy parents, which muſt, as themſelves confeſs, be firſt qualified with the infuſion of holy habits.

But ſecondly, I would know of theſe men, why for the making good of their infant Baptiſm, they ſhould determine God, ordinarily to an extraordinary way of working and converting (which is the infuſion of gratious habits in that age) for faith in the ordinary way comes by hearing; but this way of being born Chriſtians,

ſtians, that is, charged and qualified with holy habits, is not by hearing, but by an immediate revelation, and in a way ſo extraordinary and ſtrange to us, that though we finde cauſe to aſſent that it is ſometimes done, yet how it is done is a mighty miſtery, and altogether unknown to us.

And if you object that though this may be extraordinary to men of age, yet it is a way of converting, ordinary to children, who are not capable of the other way.

Anſw. I am ſure that all men of age were children once, and we finde by the effect it is not ordinary to ſuch, for we finde them ſo far from being born again, though born of Chriſtian parents and Baptized, that a great part of their life is often ſpent in an unregenerate eſtate, and their converſion proves very viſible and evident to themſelves and others, ſo as it appears not to be the ordinary way of converſion, but at the beſt the extraordinary and particular way to ſuch infants, as fall under election, and come not to that uſe of reaſon and underſtanding by which they might receive faith, by hearing: now certainly an extraordinary way of working, muſt never prove to be the ground or qualification of an ordinary adminiſtration. But then thirdly, I would aske why this holineſs, that is, this faith and converſion in infants, being wrought (if it be at all) in a hidden

ſecret and inviſible way, we ſhould ſeal it and confirm it to them, and conveigh alſo more of the ſame, by a ſenſible and intelligible ordinance; That it is ſo, we are forc't to reaſon our ſelves into it, becauſe no unclean thing ſhall enter into the Kingdom of Heaven, and therefore how it can be cleanſed, and ſanctified, though we know it not, yet we ſuppoſe it is, if it be ſaved: Now it ſeems ſtrange that that faith which we know not how to go about to work, or to begin, yet we know how to ſeal, and how to confirm, we uſe to ſay things are preſerved and nouriſht as they are made, the way ſuppoſed to convert, is immediately from God, the way uſed to ſeal and confirm, this is mediate by an ordinance; the way of converſion is inviſible, myſtical, ſecret; the way to ſeal it is evident, viſible and teaching; for the Sacraments conveigh to us, *more concionis*, after the manner of a Sermon. Now the underſtanding cannot be moved, but by underſtanding; nor the eye but by ſeeing, nor the eare but by hearing; to ſay therefore that faith is ſealed, or faith is increaſed, by an outward teaching ordinance, which ſhall neither ſtrike our ſence nor our underſtanding, is very hard to receive; a man muſt have his underſtanding and his eares paved to hear ſuch a ſaying, and muſt of neceſſity have accuſtomed himſelf to digeſt many incongruities and contradictions, before he can bear ſo notable and viſible an one.

Fourthly,

Fourthly, I would aske what needeth this leaping over hedges, what needs all this haſt; why cannot this child ſuppoſed to be elected, and converted in a ſecret inviſible way (for without that you will not pretend to Baptize him) reſt quietly in that ſtate, in the armes of God, who onely can, and onely hath adminiſtred unto him, till he ſhall come in a due ſeaſon, and to his beſt advantage, to have that ſealed to him, which ſhall be diſcovered to be in him; how long do thoſe who are of age and are qualified for them, ſtay often without Sacraments, becauſe they would miſs nothing of the order, either for want of a Church ſtate, or a lawful Miniſter? We all know aſſuredly our children have reaſon, becauſe the rational ſoul is the form of a man, (I would we could be as aſſured of their grace) and we all pretend ſo much love to them, as to improve this principle, and inſtruct them timely in things for their good, for the uſe of this life and a better, and yet we ſhould account him a fond father that would lye lowing in his childrens eares, and looſe his ſweet words before the time of the uſe of reaſon come; I beſeech you conſider whether it be not the ſame thing: If therefore we could be aſſured, that all children had that grace ſo timouſly infuſed, which we can ſcarce hope for, yet how much better were it for the ordinance ſake, which ſeems otherwayes to be profaned (as much as if you

ſhould preach a Sermon to a child) and for my childs ſake, to ſtay till he underſtand what he doth, and what he receives, that that ordinance which ought to be adminiſtred but once, and is of ſo great an uſe and influence, may be received to his beſt advantage, whilſt in the interim, he is in the hands of God fit, and expoſed to receive the preſervation of his ſpiritual being in the ſame way, in which it was wrought, and by thoſe unalterable bonds of election, and converſion, ſafe enough till he ſhall be capable of ſetting his ſeal and receiving Gods viſibly, to that, which in a ſecret and unknown way was wrought in him.

CHAP. IX.

In which entrance is made into the conſideration of the great argument for Infant Baptiſm, drawn from the circumciſion of Infants, by way of anſwer whereunto five particulars are handled, the firſt whereof is treated on in this Chapter, namely what circumciſion was to the Jewes, and whether the qualification requiſite to it was regeneration, or the infuſion of gratious habits.

HAving thus laid down the ſtate of Baptiſm, and conſidered ſeveral things about it, ſufficient for my own ſatisfaction, and clearly

alſo deſign'd the right ſubject of that ordinance, I come now (in order to a more full diſcharge of my ſelf to this controverſie, and for a more general ſatisfaction) to conſider the particular reaſons, by which the patrons of Infant Baptiſm would inforce it: The firſt whereof (and which ſeems to be a great one) is that the ſeed of *Abraham*, with whom and whoſe ſeed God was in covenant, received ordinances, and particularly circumciſion, by vertue of their birth, and that we being ingrafted into that ſtock, have power to derive a capacity of ordinances to our children, elſe the priviledges of Chriſtians, and the new Teſtament would be leſs then thoſe of the Jews and of the old Teſtament; which is not to be imagined; I take this to be the ſum of that argument, which ſeems to carry the greateſt weight, and to ſpeak lowdeſt for Infant Baptiſm of any other.

Here divers things by way of anſwer are to be conſidered, firſt what circumciſion was to the Jews, and whether the qualification required to it was regeneration, or the infuſion of gratious habits; for if not, then there will be found to be this great and eſſential difference, namely the qualification of the ſubject.

Secondly, what ever that ſhould prove; how far the ordinances of the old Teſtament ſhould regulate and determine, by way of rule and inſtitution thoſe of the New; if not, then the parallel

parallel of circumcision is not fit to bear the weight of an institution.

Thirdly, how we are ingrafted into *Abrahams* covenant, and by what title we are called *Abrahams* children; for we are not to claim the same things by different tenures.

Fourthly, how far the Jews, by vertue of their being *Abrahams* seed, could pretend to new Testament ordinances, and if they by their birth-right could not, then neither can we by any such birth-right, or carnal generation.

Fifthly, whether though Infant Baptism, should not be; the priviledges of Christians and their Churches might justly be said to be as great or greater, then the priviledges of the Jews and their Churches and state.

For the first, I must profess I am not Jew enough to understand the full drift of that ordinance, and although men are bold in commenting and interpreting all types and Ceremonies of the old covenant, after their own apprehensions, yet it is safe to be sober, and to advance no further then the Scripture guides. This I am perswaded of, that as they were formed particularly to that state of the Jewish Church, so they had means to understand them, for their comfort and edification, to better advantage then we have, but it would not be hard to tell you, what some have thought, and perhaps to as much purpose as those who are of a different opinion,

opinion, for this notion received that the parallel of circumcision must be the pillar of infant Baptism, hath (I am afraid) too much determined and streightned the interpretation of that ordinance, and the places which speak concerning it; *Ambrose* upon the 4. of the *Rom.* saith, *Circumcisio aliquid habet dignitatis, sed signum est tantum, quod signum ideo accipiebant filij* Abrahami, *ut scirentur ejus filij esse, qui credens Deo, hoc signum acciperet, ut æmuli essent paternæ fidei. Circumcision hath something of dignity, but it is a sign onely, which sign the children of* Abraham *did therefore receive, that they might be known to be his seed, who beleeving in God, received this sign, that they might be emulators of their Fathers faith.*

Jerome upon the 3. of the *Gal.* saith, *Because Christ was to spring from the seed of* Abraham, *and many ages were to pass from* Abraham *to Christ; the wise God, least the seed of beloved* Abraham *should be mingled with other Nations, and should by degrees be joyned more familiarly, distinguisht the stock of Israel by a certain mark, or circumcision; then for* 40. *years together in the Wilderness none were circumcised, because they were out of the danger of such mixtures, being alone; but assoon as they were past the banks of* Jordan, *circumcision prevented the error of mingling with others, whereas it is written that they were circumcised that second time by* Joshua, *it signifies*

signifies that circumcision ceased in the Wilderness, which was rationally used in Egypt.

The Apostle *Rom.* 4. doth not call circumcision a seal of the covenant or promise, but of the righteousness of faith, which says *Origen* upon this place, *was to seal, shut up, the righteousness of faith, which in its time was to be revealed*; that is, under the figure and types of that carnal circumcision was secretly signified and vailed, the circumcision of the heart, which is the true justification that Christ was to bring, or as *Chrysostome*, *Theophilact* and others, *it was called a seal of the righteousness of faith, because it was given to* Abraham *as a seal and testimony of that righteousness, which he had acquired by faith*; *Now this seems to be the priviledge of* Abraham *alone, and not to be transferred to others, as if circumcision, in whom ever it was, were a testimony of divine righteousness: for as it was the priviledge of* Abraham, *that he should be the Father of all the faithful, as well circumcised as uncircumcised, and being already the Father of all uncircumcised, having faith in uncircumcision, he received first the sign of circumcision, that he might be the Father of the circumcised; now because he had this priviledge in respect of the righteousness which he had acquired by faith, therefore the sign of circumcision was to him a seal of the righteousness of faith, but to the rest of the Jews, it was a sign they were* Abrahams *seed, but not a seal of the*

righteousness

righteouſneſs of faith, as all the Jews alſo were not the Fathers of many Nations. This appears firſt, becauſe *Paul* joynes theſe two together, *he received the ſign of circumciſion, a ſeal of the righteouſneſs of faith, that he might be the Father of all that believe, whether circumciſed or uncircumciſed*, ver. 11. 12. Therefore all circumciſed have not the ſeal of the righteouſneſs of faith, as they are not the Father of all that believe.

Secondly, this the Apoſtle may ſeem to intimate, by diſtinguiſhing between *a ſign*, and *a ſeal*, to ſhew that circumciſion was to all *a ſign*, but to *Abraham* alone *a ſeal* of the righteouſneſs of faith.

Thirdly, though the Scripture ſpeak often of circumciſion, yet it never calls it a ſeal, but here where it ſpeaks of *Abraham*, which intimates that it was onely a ſeal to him, elſe when *Paul* askes, *what advantage hath the Jew, and what proffit is there of circumciſion*, and ſays, *much every way*, Rom. 3. 1, 2. He ſhould (one would think) have mentioned this great advantage, that it ſhould be the ſeal of the divine promiſe, but this he mentions not at all; nor will it anſwer this (though that be the beſt I know given) that *Aquinas* ſeems here to finde a double queſtion, one, what advantage hath the Jew, which is handled in this *Chapter*; the other, what proffit is there of circumciſion, which is handled in the

the *Chap.* 4. this hath too great an acuteneſs, rather as *Muſculus* ſays upon that place, *It is no danger to which member ye apply the anſwer, for the ſame thing is askt in both, for by circumciſion he comprehends in general all Iudaiſm, foraſmuch as the inauguration into Iudaiſm lay in circumciſion*; So as what ever force there is in this probable reaſon (for it is no more) may ſtand good notwithſtanding this exception.

Fourthly, if circumciſion had been the ſeal of the righteouſneſs of faith to Infants, then an account of the righteouſneſs of faith ſhould have been required in thoſe of years; to whom it was adminiſtred, but that ſuch faith was required or found in all, we read not; *Abraham* the ſame day circumciſed all, whether born in his houſe, or bought with his mony without any ſuch declaration, or demand that we read of; and Iſhmael, who was thirteen years old, and judged not within the covenant of grace, was alſo circumciſed; Of the Sechemites alſo there was required no profeſſion of faith to their circumciſion, which as a form at leaſt would have been required, if it hath been judged neceſſary to that ſeal, and uſed by converted Proſelites, though *Simeon* and *Levi*, brethren in iniquity, were the Miniſters of it.

To illuſtrate this conſideration, let us ſee the great difference in the inſtitution of Baptiſm and Circumciſion, when Chriſt inſtituted Baptiſm, *Go teach*

teach, ſays he, *and Baptize, make Diſciples and Baptize*; and in the adminiſtration of the ordinance, *they confeſſed and were Baptized, they believed and were Baptized*; but not a word of infants, who were not capable of this believing and confeſſion: But when the precept of Circumciſion was given, not a word of teaching, or faith, nor in the example finde you any ſuch thing; but of infants you finde the command moſt expreſly, for the time, for the age, for the ſexe.

To conclude, whereas holineſs is required to Sacraments, the houſehold of *Abraham*, whether natural, or adopted, were holy, but not ſo as to include regeneration, or cleanneſs of heart, which is our holineſs; but there was of uſe among them an Eccleſiaſtical, Levitical, and typical holineſs, which amongſt us obtains nothing; of creatures for food ſome were clean & ſome unclean, and the land was holy and ſo was the fruit, the trees therefore were holy and to be circumciſed, *Lev.* 19. 23. in ſuch a time and ſtate of the Church, when things and actions took their denomination of ſinful or holy, from ſuch outward and typical conſiderations, when circumciſion was predicated of trees, as well as men; no wonder though infants were circumciſed.

The ſum of all is this, that it is not eaſie for us to determine diſtinctly of the nature and ſcope of the ordinances of the other covenant,

that

that ſome have judged circumciſion onely a ſign of the Jews, diſtinguiſhing and admoniſhing to good, but a ſeal to *Abraham* onely, who had righteouſneſs of faith (as the Scripture calls it) to be ſealed, and who was of capacity to receive it. Though there be them, who have doubted, whether it ſealed any thing to *Abraham*, but his fatherhood of the faithful.

And then again, it is wondred, that the profeſſion of this faith ſhould never have been required of thoſe of years, if it had qualified for this ordinance, and laſtly it is ſhewed, that there was another kind of holineſs then of uſe and eſteem in the Church of God, namely, typical, Eccleſiaſtical and Levitical, which gave right and title to ordinances, which amongſt us hath no place, and therefore there will be found to be this great difference between theſe two ordinances the qualification of the ſubjects, which will farther appear, in handling the third particular in this anſwer, to all which I ſhall add onely this one thing more, that if that be true which I have formerly diſcourſed about Infant-Baptiſm, that it cannot be neceſſarily concluded that they have Baptiſmal qualifications, namely regeneration, and that if they had, yet there were no juſt haſt for the ordinance of Baptiſm, but the contrary, then much leſs can any ſuch qualifying regeneration and converſion be predicated of the infnats of the Jews in the old covenant;

and

and therefore if that be the onely way, as it is, to pretend to Baptiſm, and our infants cannot pretend that way, then the Jews infants muſt needs have ſome other qualification for circumciſion; then regeneration, and therefore the ſubject of theſe ordinances differ greatly, namely in that which reſpectively qualifies them to be capable of thoſe adminiſtrations.

CHAP. X.

In which is handled the ſecond particular, propoſed in anſwer to the argument drawn from Circumciſion, to wit, how far the ordinances of the old Teſtament ſhould regulate and determine by way of rule and inſtitution thoſe of the New.

QUeſt. the ſecond, what ever ſhould become of the firſt queſtion, the next is, how far the ordinances of the old Teſtament ſhould regulate and determine by way of rule and inſtitution thoſe of the New?

I anſwer, nothing at all, eſpecially in the eſſentialls of it, amongſt which the ſubject of ordinances in the main qualification of it, muſt needs be accounted: Becauſe things become ordinances to us by vertue of a word of inſtitution, foraſmuch as the efficacy and energy of ordinances, hangs upon the will of God, not the reaſon of them.

There are certain necessary circumstances about ordinances that common reason will suggest, though the institution should not; as time and place: but by the same common reason, to add other circumstances, which in themselves are not simply necessary, or by consequences drawn from the ordinances of another covenant, is to set our posts by Gods posts, and to be wise above what is written, and to be guilty of adding to the will of God, in that which is most purely his will, the ordinances of institution; And I beseech you consider whether this way of working hath not brought in, if not all, yet as great and considerable errors into Popery as any: That a Church is a foundation ordinance of the new covenant, we all grant, but says the Pope as that of the old Testament was national, and but one in all the World, the truths of God being then confined to a narrower compass, so now since the Gospel is preacht to every creature under Heaven, by just consequence the Church of God should be universal and Catholike; and as then, though there were many subordinate Priests and Levites, yet there was one high Priest, who sate in power and place above all the rest; so by just consequence there should be now a *Summus Pontifex*, a high Priest, a Bishop of Bishops, who should be the last object of appeals upon earth, and the great moderator under Christ, who both then was, and still

ſtill is, the inviſible head of the Church. And if you ſhall object now that the new Teſtament gives no ſuch extenſion to the Church, nor power to an univerſal Biſhop, that thoſe things were typical and proper to that Teſtament or covenant (which is the ſame that is ſaid by thoſe who oppoſe the Baptiſm of Infants) they will not fail as well as the Patrons of Infant-Baptiſm, to tell you, that beſides ſome little footſteps they finde in the new Teſtament, this is *par ratio*, a like reaſon, a due conſequence, and good reaſon may be ſhewed that it is for the honour and ſafety of the Church, that things ſhould be ſo adminiſtred; Hence comes the ornaments and veſtures of Prieſts, the holineſs of Temples, and for ought I know the Baptizing of bells from the circumciſion of trees, or what ever elſe a bold and preſumptuous heart may, under the title of juſt conſequence, intrude into the worſhip of God; I confeſs there are ſome things of common equity, the rule of life was the ſame then that now, and the ſame Chriſt that now is, was the ſalvation of the elect, ſuch things therefore as are of ſuch a common nature, may be illuſtrated and inferred from one Teſtament to another, eſpecially amongſt thoſe that doubt of the new Teſtament, and the light of it, as the Jews did, with whom our Saviour and the Apoſtles had to do.

But in inſtituted ordinances, the reaſon of

which lyes in nothing else, but a particular will of the institutor, it is bold and unsafe to institute above what is written in the new covenant, at least in any essential thing, concerning either the parts of the ordinance, the manner of administration, and the subject of them, and it is further to imply an unfaithfulness, and an unclearness in the new Testament, in things essential and necessary to the worship of it.

The sum is, that it is unsafe arguing from one institution to another, because the inferences and consequences cannot be drawn from our reason, as not falling under the judicature of common light, or spiritual reason in the general, but of a particular distinct and independent will in Christ, from whence, not from the reason of the thing they draw all their vertue and efficacy, the reason that makes it good to us, being onely the impression of his will upon it; but especially this will take place in ordinances of differing covenants, for the ordinances of each covenant are fitted to the meridian of that covenant.

The nationality of that Church, the typicalness of that which was called holiness and uncleaness amongst them, the generality of the subjects, which were not onely men, women and children, but beasts, birds and trees, their very garments, their very land, to what alone is called holiness and sin now with the subject of it, shews a great boldness and presumption to force

force inſtitutions in the ſubject or any of the parts of them by a *par ratio*, or conſequence from this old, worſt, firſt, vaniſhing Covenant, as the Apoſtle ſtyles it, *Hebr.* 8. to this new, better, ſecond covenant, as he ſtyles that under which we live, in the ſame place.

Now that circumciſion (though of uſe before the law, as Baptiſm was alſo before Chriſt) was the great Ordinance of the Moſaical law, as I could bring many places, if any doubt of it, ſo I will content my ſelfe with one or two, *Act.* 21. 21. *They are informed of thee, that thou teacheſt all the Jewes which are among the Gentiles, to forſake* Moſes, *ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtomes*; where the prime inſtance of forſaking *Moſes*, was not to be circumciſed; that place more ſhall ſuffice, *Gal.* 5. 3. *For I teſtifie again to every man that is circumciſed, that he is a debtor to do the whole law.* The yoak of circumciſion they could bear, not the debt to which it obliged them, therefore that was the leading ordinance of another covenant, namely the law; Now to make this main ordinance of the law, inſtitutive to us, as touching a great eſſentiall in our Chriſtian Baptiſm, namely, the ſubject of it, is to make not onely one ordinance inſtitutive to another, of which no good account can be given, but infinite and viſible inconveniencies follow, as we have ſeen; but to ſend us to

school to the old covenant, in that which was the leading, main and distinguishing ordinance of it, which no good Christian, I hope, will consideringly admit of, especially since we are so assured of the sufficiency and faithfulness of our Law-giver Christ Jesus, by whom we have *grace and truth, and who is the way, the truth and the life* to us, as well in the matter of his ordinances, as in any other thing that concerns our duty, as that we need not turn aside to other guides and teachers.

CHAP. XI.

Wherein is discussed the third particular in answer to the argument drawn from circumcision; 51. How we are ingrafted into Abrahams covenant, and by what title we are call'd Abrahams children.

A Third consideration is, how we are ingrafted into *Abrahams* covenant, and by what title we are called *Abrahams* Children.

In *Rom.* 4. 16. you have this affirmed, that *Abraham is father of us all*; That place seems to be understood of all beleevers, and therefore when he saith in the same verse, *the promise is of faith, to the end that it might be sure to all the seed*; he makes a distribution, *Not to that onely which is of law, but to that also which is of the faith*

faith of Abraham; as if he should say, this whole seed, to whom the promise is sure, is either the beleeving Iews, or the beleeving Gentiles, which have no other pretence or claim to the promise, but by a like faith, even as the Iews also pretend to this fatherhood, no other way but by their faith; for so verse 12. *And the father of circumcision to them who are not of the circumcision onely, but also walke in the steps of that faith of our father Abraham, which he had yet being uncircumcised.* It is not enough to be of the Circumcision, but they must walk in the steps of the faith of *Abraham*, that is, beleeve as he did, if they would pretend to the Sonship we speak of, so as in this 16. verse, the opposition is only between the faithful under the Law, and the faithful under the Gospel, so as the law and faith are not opposed here simply, but as circumcision was an adjunct, or no adjunct to faith, that is, as true believers were either of the Iews or Gentiles, and so these words are not to be taken as the 14. verse. *If they which are of the law be heirs, faith is made void, and the promise made of none effect.* Here you see one fatherhood, *Abraham* is the father of all beleevers, whether Iews or Gentiles; So in another consideration you have *Sarah* said to be the Mother of all good and obedient women, who are called her children, 1 *Pet.* 3. 6.

But besides this, *Abraham* may be consider-

ed under the notion of another fatherhood, of which the Iews were apt enough to brag, namely a carnal generation, that they had *Abraham* to their father, as appears by the reproof that *John* gave them, *Mat.* 3. 9. *Think not to say within your selves we have Abraham to our father.* Now in opposition to this fatherhood, considered alone, is that added verse 17. of 4. *Rom.* where the Apostle quoting the promise, *Gen.* 17. 5. *I will make thee a father of many Nations*, adds this, *before him whom he believed, even God, who quickeneth the dead, &c.* As if he should say, *Abraham* is the father of us all, not in respect of his carnal paternity, but of his spiritual, which is *before God, whom he beleeved*; it is said to be *before God*, because founded in faith, by which we are commended to God.

He adds also, *Who quickneth the dead, and calleth those things which are not, as though they were*; by which we have all a pattern or glass of our vocation, by which is proposed our beginning or entry, not into our first birth, but into our hope of life to come, to wit, that when we are called by God, we go out of nothing, as not having the least spark or seed of good in us, which may render us capable of the Kingdom of God; but on the contrary must dye to our selves, that we may be proper for Gods call, whose call is so effectual, as a simple will of his or sign thereof, produceth the greatest and highest existencies. The

The like diſtinction of a double paternity and ſonneſhip, to wit, after the fleſh, and after the ſpirit, that is, by carnal generation and by faith, ye have, *Rom.* 9. 6, 7, 8. *Not as though the word of God hath taken none effect, for they are not all Iſrael, which are of Iſrael, neither becauſe they are the ſeed of Abraham, are they all children; but in Iſaac ſhall thy ſeed be called, that is they which are the children of the fleſh, theſe are not the children of God, but the children of the promiſe are counted for the ſeed.* Where the Apoſtles intention is to make it appear, that notwithſtanding the great defection of the Iewes, yet the truth of the divine promiſe is not diminiſhed, *For they are not all Iſrael*, ſayes he, *which are of Iſrael*, becauſe they are not the children of the promiſe, but of the fleſh, and can pretend title onely to Iſrael their father by a carnal generation, verſ. 7. *Neither becauſe they are the ſeed of Abraham are they children*, that is, the like may be ſaid alſo of *Abraham*; It is not their carnal generation (of which they are apt to boaſt) that gives them a true notion of ſonneſhip, in reſpect of the ſpiritual promiſes made to *Abraham* (for ſo only by faith they have the title of *Abrahams* ſeed as before;) *But in Iſaac ſhall thy ſeed be called*; this he explains verſ. 8. *that is they which are the children of the fleſh, thoſe are not the children of God, but the Children of the promiſe are counted for the ſeed.*

The

The ſence is, That promiſe of God made to *Abraham*, by which he made ſo great a difference amongſt his children, that *Iſhmael* laid aſide and rejected, onely the poſterity of *Iſaac* ſhould be called his ſeed; ſaying, in *Iſaac ſhall thy ſeed be called*; teacheth us thus much, that neither they all, nor onely, are to be reputed for the true ſeed of *Abraham*, which according to the fleſh are iſſued from *Abraham*, but thoſe which are the Sons of the promiſe, that is, which are regenerated according to the ſpirit by faith, according to that promiſe, *In thy ſeed ſhall all the nations of the earth be bleſſed.*

Here you have a diſtinction as it were of two *Abrahams*, a begetting *Abraham*, and a believing *Abraham*, and alſo of two ſeeds, the children of the fleſh, that is by carnal generation onely, and the children of the promiſe.

This allegory hath its foundation in that which the Apoſtle ſaith, *Gal.* 4. 22, 23. *For it is written, Abraham had two Sons, the one by a bond-maid, the other by a free woman; but he who was of the bond-woman, was born after the fleſh; but hee of the free woman was by promiſe*; where he affirms that *Iſhmael* was born according to the fleſh, but *Iſaac* according to the ſpirit; that is, he onely by a natural power of generation, but *Iſaac* not ſo much according to the fleſh, but miraculouſly as it were, by the reſtoring of a generative virtue to *Abraham*, for the making

king good of the promiſe.

Now, ſaith he, thoſe only, which according to that of which *Iſaac* was a type, are born by promiſe, thoſe & thoſe only are counted for the ſeed, *Rom.* 9. 8. *They which are the children of the fleſh, theſe are not the children of God, but the children of the promiſe are counted for the ſeed.* According to which is that which is affirmed, *Gal.* 3. 7. 9. *Know ye therefore that they which are of faith, the ſame are the children of Abraham*; and verſ. 9. *So then they which be of faith, are bleſſed with faithfull Abraham:*

In the firſt of thoſe verſes, out of the former reaſonings, he bids them conclude and take it for granted, that not thoſe which are of workes, which hold by that tenure, but thoſe which are of faith, the ſame are the children of *Abraham.*

Again he perſtringeth the Jews, who gloried in their carnall generation, that they were *Abrahams* Sons according to the fleſh, the 9. verſ. is a reaſon of the 8. where he ſayes, that *the Scripture* (that is, the ſpirit that writ the Scripture) *foreſeeing that God would juſtifie the heathen through faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all Nations be bleſſed*; that is, either in thy ſeed which is Chriſt, who onely is apprehended and made ours by faith, or (as many of the ancients expound this place, and *Calvin* is of the ſame judgment)

In

In thee, that is, according to the imitation and after the similitude *of thee*: he being, as *Calvin* sayes, in this the pattern and rule of us all, and therefore is called our father, as being the primitive pattern made by God; and this interpretation the words of the 9. verse seem to imply, *So then they which be of faith, are blessed with faithful Abraham*; which is an illation or inference of the foregoing reason: in this verse the principal Emphasis lyes in the word *faithful*, where the former mentioned distinction is again intimated, there is *a begetting Abraham, and a believing Abraham*, it is with the *believing Abraham*, the faithful *Abraham*, that all Nations are blessed by being as he was of faith; the word blessing however diversly taken in the Scripture, yet here it is taken as *Calvin* expounds it, for our adoption into the inheritance of life eternal.

Having therefore at large opened those places, which give light to this consideration, and made good out of the Scripture, that double fatherhood of *Abraham*, the one carnal by his begetting, the other spiritual by his believing, there remaineth nothing to add, but this in a word, that we can pretend nothing of Sonship to *Abraham*, by the first tenure, *scil.* of begetting, by which tenure the Jews partook of circumcision, but by the other of believing, that is, after the example and imitation of *Abraham*, who,

who, for that he ſo anciently and ſo eminently beleeved in God, carries the title of the father of all believers, who do the like, as *Sarah* his wife doth of the Mother of good women; and this faith, not carnal generation, is that that intitles us to Chriſtian ordinances.

And to make this laſt which is the ſumme of all, a little plainer, I ſhall add this, that by virtue of the parallel of circumciſion, that onely qualifies for ordinances that is derivable from parents to their children by generation; for neither was *Iſaac* circumciſed, becauſe he was born after the ſpirit, nor *Iſhmael* debard from it, becauſe as a type he was born after the fleſh, but both the one and the other had it by virtue of their natural and carnall generation, by which they were made of the houſhold and family of *Abraham*: Now we pretending to be *Abrahams* children by faith, not by carnal generation, cannot pretend to ordinances by carnal generation as the others did.

And ſecondly, foraſmuch as by carnal generation, we our ſelves cannot derive faith, which is that which qualifies for our ordinances, therefore no fatherhood of ours can derive a right for ordinances, unleſs we underſtand ſuch a fatherhood as *Paul* pretended to, when he calls *Oneſimus* his Son, ſaying, *He had begotten him in his bonds*, Phile. 10. Or when he tells the *Corinthians*, 1 Cor. 4. 15. *Though ye have ten thouſand*

and instructors in Christ, yet have ye not many fathers, for in Jesus Christ I have begotten you through the Gospel; and so we may be the father as well of other mens children as of our own: Now then if we cannot pretend to be *Abrahams* children, and so consequently to partake of ordinances, by the way which the Jews did, which was carnal generation, but by a way quite of another kind, namely a way of personal beleeving.

And secondly, if we cannot pretend to a fatherhood to others in deriving by carnal generation, the qualification of ordinances, which is faith, it must then of necessity remain, that the Iews partaking of circumcision by virtue of having *Abraham* to their father, and deriving that title to their posterity, by the same way of carnal generation, is no president or pattern to us, of either being *Abrahams* children, and so qualified for Baptism, in such a way, or of our deriving to our posterity any such qualification, either for that or any other ordinance by the like way of carnal generation.

And indeed in the Gospel notion we all are children, and there is no father but *Abraham*; for to gain the title of father, there must be either a generative power, which remaines onely in the spirit, of whom as Christians we are born, *Not of flesh, nor of blood, nor the will of man.* Or there must be the eminency of an example

or

or copy, and so we use to say the first in every kind is the rule of the rest. Now it hath pleased God to give this honour to *Abraham*, who for the eminency and ancientness of his faith, is styled by God, and will carry that title to the worlds end, *of the father of us all.*

Let us be content therefore to be children, and glory in that, and let *Abraham* injoy his priviledge; or if we will needs be fathers also, let us imitate *Paul*, and *be co-workers with God, and labour in Jesus Christ to beget men through the Gospel.*

CHAP. XII.

Wherein is handled the fourth Question, proposed to answer the argument drawn from Circumcision, to wit, How far the Iews by virtue of their being the Sons of Abraham, could pretend to new Testament Ordinances, wherein also, besides several others, that much agitated place is opened and considered of, Acts 2. 38. 39.

FOurth Question: How far the Iews, by virtue of their being the sons of *Abraham*, could pretend to new Testament ordinances; and if they by any such birthright could not, then nor we, by any such birthright or carnal generation?

First,

First we will shew how farre they might pretend.

Secondly where the stop lay, and where they went equal with others. They had this great honour and advantage, that the Gospel was first offered to them; the Iews were brought neerer God then others, and therefore *the advantage of the Iew and circumcision was much every way, because to them were committed the Oracles of God*, Rom. 3. 1. 2. And this kind of dispensation God pleased to continue in the promulgation of the Gospel, and therefore Christ in his first mission charged the Apostles, *Not to go into the way of the Gentiles, nor into any city of the Samaritanes* (which were as Gentiles to them) *but to the lost sheep of the house of Israel, and preach the Gospell to them*, Mat. 10. 5, 6, 7. This priority and advantage *Paul* mentions, *Rom.* 2. 10. *Glory, honour and peace to every man that worketh good, to the Iew first, and also to the Gentile*; and after the ascension of Christ in *Peters* effectual Sermon, which was crowned with the conversion of 3000 souls, he keepes this method, *Acts* 2. 38. 39. *Then Peter said unto them, Repent and be baptized every one of you in the name of Iesus Christ, for the remission of sinnes, and ye shall receive the gift of the holy Ghost, for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call*: In the way he took

took to raise those which were cast down, he bids them *Repent and be Baptized*, that was the thing to be done on their parts for their restoring and raising, of which he tells them the effects; first the great and main one, that they should receive remission of sins, and as a consequence and earnest as it were of this, proper for those first times, they should also *receive the gift of the holy Ghost*; that is, whereas they were amazed and wondered to see this befal the Apostles; why saith he, it is not to us alone, but to you also, that the Prophesie and Promise of *Joel* forementioned, *v.* 16, 17, 18. is to be accommodated, yea, to all whoever God shall call; but with this difference, and by these degrees; that it is first to you which are Jews, which are nigh; and then, though you may wonder at it, to the Gentiles also which are afar off: and that you see in the event proved a wonder; for it is said, *Acts* 10. 45. *That they of the Circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also were poured out the gifts of the holy Ghost.* Now these Gentiles are called *afar off*, sutable to the expression of, *Eph.* 2. 13. *Ye*, that is the Gentiles, *who sometimes were far off, are made nigh by the blood of Christ*; where the same expressions of *nigh* and *far off*, are used that are here; now he makes mention particularly of their children (under which also he intends the children of the Gen-

tiles, when by calling they should be made nigh) to accommodate to them more fully the mentioned place of *Joel*; as if he should say, those are the last days when this promise vers. 16, 17, 18. is to be fulfilled both to Jew and Gentile, as a consequence of their faith in the Messiah, that they shall receive that eminent gift of the holy Ghost, as a badge of their Profession, and the glory of God, by which they shall be able to do such things as we have done, but with this difference, That according to what is foretold, the Spirit will accommodate and vent it self proportionable to their states and capacity: some things are proper to old men, *They shall dream dreams*; others to young men, *They shall see visions*; and according to the manner of their revelation, shall their gift be, and the venting of it by Prophesie. But all, you and your children shall receive gifts of the holy Ghost, and so be made partakers of that illustrious promise: Here therefore ye have that which might first and especially comfort them, the remission of their sins, so as no man can object against *Peter* for comforting them only with gifts.

Secondly, As a consequence of this, and as Christ elsewhere saith, *a signe of them that believe*; they shall have the same gift of the holy Ghost, both Jews and Gentiles (in their order) that the Apostles had; and this should be just accommodated according to the Prophesie of *Joel*,

el, to Fathers and Children, to Young men and Old, according to their proportions and capacities for Prophesie.

Now that by the gift of the holy Ghost, and so consequently the Promise of *Joel*, is meant ability of speaking Tongues and Prophesies, as it is clear by the context in t self; so according to the judgement of *Calvin*, who says clearly, *That this ought not to be understood of the grace of Sanctification, but of those Primitive Gifts, which though we now receive not, yet we have something analogical, and proportionable to them.*

Now as the gift was not the grace of Sanctification, so neither the Promise, by which it was made ours; for all gifts are ours by promise: this is the general judgement of Expositors, Protestant, and others, and is most clear by *Acts* 10. 45, 46. where says he, *They of the Circumcision which believed, were astonished; because that on the Gentiles also was poured out the gift of the holy Ghost; for they heard them speak with Tongues*, &c. where the gift of the holy Ghost (the same words used that is here) is described by speaking with Tongues. *Peter* therefore calleth them that were pricked at their hearts, and were weary and heavie laden, to repentance and Baptism in the name of the Lord Jesus, that they might receive and have sealed up to them the remission of sins, which was the great thing they desired, as a symbol and signe

of which they should partake also of the effect of that illustrious promise made in *Joel*, and mentioned formerly, that they should receive the gifts of the Holy Ghost; so as nothing could be spoken more to the hearts of distressed men then this, nor nothing could more incourage them to repentance and Baptism, then the remission of sins sealed to them in that ordinance, and yet more and further signified and sealed by that famous promise of extraordinary gifts of the Holy Ghost, which for that time, Christ himselfe made a sign and effect of beleeving to them that were nigh and far off, that is, both to Jews and Gentiles, and so you see the Jews incouraged to repentance and Baptism, upon great, and noble, and most considerable grounds, with this distinction and difference, that the offer of all those great things according to the way of God and the Gospel, comes first to them, and after to them which are afar off, that is, to the Gentiles, who indeed were afar of being aliens, and in the estimation of *Peter*, so far, that God was forced to give him a particular vision, as you shall hear, *Act.* 10. to perswade him to look upon them as those nigh.

And thus we have what the Jew as a natural son of *Abraham* may pretend to Baptism, and new Testament ordinances, to wit, a priority in respect of the offer, whereby the way we have taken

taken occaſion to clear that place that ſome have indeavoured to bring to prove infant Baptiſm by, then which truly nothing ſeems to be leſs properly raiſed out of it.

The next conſiderable thing is, where the ſtop lies, and where the Jews go equal with others. Now for that we will conſider that place of *Mat.* 3. chap. verſ. 7,8,9. *When he ſaw many of the Phariſees and Sadduces come to his baptiſm, he ſaid unto them, O generation of Vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meete for repentance. And think not to ſay within your ſelves we have Abraham to our father, for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.* The Phariſees and Sadduces, men (eſpecially the Phariſees) ſtrict in their religion, come many of them to *Johns* Baptiſm, upon this pretence and claim, that they were deſcended from *Abraham* and were his children; that they came in this confidence and pretence, was manifeſt by what *John* ſaid unto them: *Luke* hath it, *Luk.* 3. 8. *Begin not to ſay within your ſelves*, that is, do not take this ſubterfuge, to oppoſe to repentance, and change of heart, which onely qualifies for Baptiſm; *that you have Abraham to your father*, Matthew ſayes, *think not to ſay within your ſelves*, which notes a perſwaſion of a prerogative of carnal generation, that you have *Abraham* to your fa-

ther; such carnal and birth prerogatives stand you in no stead in this covenant, *for of these stones God can raise up children to Abraham*; that as when *Isaac* was born, who was the Son of promise, *Abrahams* body and *Sarahs* wombe were dead as a stone; so those which are now to be accounted the Sons of *Abraham*, God can raise from nothing, even from stones, from the Gentiles, which you despise, and for their hardness, and distance, not in place, but in the knowledge of God, are as stones; of such can God raise children to *Abraham*; for the ordinances I pretend to are not bottomed upon carnal generation, or priviledges, but things of another nature, namely, true holiness, which is seen and manifested by the fruit it brings forth; *Bring forth therefore fruits meete for repentance.*

The next place considerable to this purpose is that of *John* 1. where he shews that this excellent person the Son of God, that came to bring life and light, was rejected by the world, and after by his own, not onely *the world which he had made*; and in which he had shewed great and sufficient evidences of himselfe, *knew him not*, (by which the miserable blindness of corrupt nature appears, they can do nothing spirituall, but by a light of another kind then theirs is, to wit, spiritual and divine) *But when he came to his own they received him not.* The people of the Jews were his peculiar; *he was in the world,*

but

but *he came to them*, that is, firſt he preſented himſelfe to them, *they received him not*, that is, though he were offered and ſhewed, they took him not to them, which ſhews a great deal of malice joyned to blindneſſe, by which they reſiſted the holy Spirit, offering to inlighten them by words and miracles; But leaſt Chriſt ſhould ſuffer as a perſon generally neglected and ſlighted, he tells you Chriſt came not in vain, there were thoſe that received him, and made much of him, *As many as received him*; for now the hedge was pulled up, the partition wall broken down; thoſe he magnifies wonderfully, they had this *power*, that is, *this dignity, this priviledge*, as in the Margent, *given them to become the Sons of God*; that is, though they were ſtrangers, and afar off naturally, yet the honour of adoption was given them, to be made, and be the ſons of God. If you ask now, but what was this receiving, or how came this about? He tells you this was effected by faith, *by believing in his name.*

But now whereas the faſhion of this world in adopting children, is to reſpect either the greatneſs of their birth, or the excellency of their parts, or ſome glory of their actions, he tells you, nothing of all this moved God, but his meer grace and will; which provoked him to doe this great good to the vileſt and unworthieſt, for layes he, *thoſe were born not of bloods.*

The Jews pretended the dignity of their race, that they were the ſeed of *Abraham*, and becauſe they drew their original from *Abraham*, by a ſeries of many ſucceſſions, and ſo they were more noble by their antiquity, therefore he ſayes, *bloods*; this blood (ſaith he) did them no good, and by conſequence the carnall generation from godly and juſt parents, will doe no good (ſimply conſidered) to intitle us to become the ſons of God, or conſequently to the ordinances, which ſeal up that ſonneſhip; therefore *they were born not of bloods, nor of the will of fleſh, nor of man*, that is, no free-will, no reſolutions, no moral indeavours, though they ſhould ingage never ſo much, can effect this birth; *Nor the will of man*, no heroïcal works, no excellency or dignity can effect this adoption, this title, but onely God; this proceeds only from the will of God, *Iames* 1, 18. *Of his own will begat he us, by the word of truth*, which (by the way) ſhould cauſe us to love God, who finding nothing in us, hath ſo freely loved us.

Here you ſee in the ſecond place, that in reſpect of adoption and ſonneſhip to God, of which Baptiſm is eſpecially and in the firſt place a ſeal, *the birth of bloods*, the deſcending of ſuch parents, whether Iews or Gentiles (ſaving for the order of the offer as before) doth no good, but we all in that matter lye open and expoſed to the free will and grace of God, ſo as when

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a Iew comes to Baptism, he must come even as we, and bring other characters with them, then of having *Abraham* to his father, if he will pretend to this, or any new Testament Ordinance.

The equality in this respect will appear by that place also of *Acts* 10. 34, 35. *Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every Nation he that feareth him, and worketh righteousness, is accepted with him.* God seemed formerly to have bin a respecter of persons; some men, as some meats, were born clean, insomuch as Circumcision and other Ordinances were their due as a birth-right; those which were Jews by nature, were holy; and those that were Gentiles, that is by birth, were accounted sinners; Now this acception of persons was not a vice in God contrary to distributive Justice, because God was not obliged to dispense his Ordinances as in any certain manner, so, nor to any certain men, or to all in general; because no man had right to them, or could merit them at his hands; but he is free, as a rich man at a Doal, to give to whom he will; or a King to his Subjects: so as the acceptance of persons in this sense was once just, and according to the will and pleasure of God: But now *Peter* was taught by God, by the means of the Vision he had seen, to admit men to Ordinances upon other consi-

derations

derations then legal denominations of clean or unclean; namely, *upon fearing of God, and working righteousness*, and no other: which is a thing not generated and conveyed by birth, but by the new birth, and the Spirit of the living God. Now this *Peter* expresses, *I perceive of a truth*; the word signifies, to gather or collect by reasons, signs, and conjectures, as *Calvin* expounds it, to wit, the signs he saw before, *viz.* that of the vessel, vers. 11. Now then you see new qualifications to denominate a man accepted of God, and qualified for ordinances, and this in this covenant and way of worship was common to both, without any difference, for so you have it, *Acts* 15. 9. *And put no difference between us and them, purifying their hearts by faith*; the purity is not by birth as formerly. Thus you see the Jews come to Baptism, and be called the Sons of God, not by their pretention to *Abraham* for their father, nor for the honour and advantage of their descent and blood; And the Gentiles they were admitted without any consideration of persons, or personal prerogatives in respect of their birth, but upon their fearing God, and working righteousness, and having their hearts purified by faith; therefore the old way and advantage of birthright, and in that respect of accepting of persons, is ceased long ago on both sides alike.

To conclude in a word, all birth priviledge is by

by the title of *Abrahams* Covenant, if therefore the naturall ſeed of *Abraham* could not at all pretend to new Teſtament Ordinances a right by that title, much leſs the adopted ſeed by any ſuch way of natural generation; but if you ſpeak of the ſpiritual ſeed and heirs according to promiſe, then they and we pretend both alike in new Teſtament Ordinances, with this difference only, to the Iew firſt, and then to the Gentiles.

CHAP. XIII.

Wherein is handled the fifth and laſt queſtion in anſwer to the argument drawn from circumciſion, ſcil. *whether Infants not proving the ſubject of Baptiſm, the priviledges of Chriſtians and their ſtate, may not juſtly be ſaid to be as great as the priviledges of the Iews and their ſtate.*

Queſtion 5. Though Infants ſhould not prove to be the ſubject of Baptiſm, yet whether the priviledges of Chriſtians and their ſtate, may not juſtly be ſaid to be as great and greater then the priviledges of the Iews and their ſtate.

No man is willing to looſe by change, and our children are ſo great a peece of us, as that what they looſe, wee feel.

It

It muſt firſt be affirmed that the Iewes had this peculiar honour proper both to their perſons, and the land of their habitation and dwelling, their Temple alſo and other ordinances, that they were types of things to come, and in that reſpect were many things performed by them, and many things predicated of them, which elſe would not have been, as the land was holy, but typically, and the Temple holy but typically, and all the inhabitants of all ages and degrees, unleſs under a particular defilement and uncleanneſs, were denominated holy, but typically alſo.

Now what ever was a type in that wherein it was a type, whether perſons or ordinances, &c. of all ſuch things as types, it may be affirmed.

Firſt, that they are inferiour to their antitypes, that is, to the thing figured, or ſhewed by them.

Secondly, that they are not true in themſelves, being a ſhadow of things to come, but in the body or truth, which they figure or type out.

Thirdly, that when the antitype, or truth is fulfilled, or performed, the type ceaſeth; now it ſeems to be agreed by all hands, that not only places and perſons, ceremonies and events, were types, but the Sacraments of the Iews in former times, were types and ſhadows of our Sacraments, not to inſtance in any, but in circum-

cumciſion, as relating to and typifying our Baptiſm, which is agreed on all ſides to be a type of our Baptiſm, yea, ſo far ſome urge it as a type, that they would therefore have Infants baptized, becauſe Infants were circumciſed, the antitype being to anſwer the type; but upon how great a miſ-take they ſo urge it, we ſhall ſhew hereafter, when we ſhall make that manifeſt, that a great reaſon of the difference and not baptizing Infants of believers, ariſeth from the conſideration of the typicalneſs of circumciſion: for the preſent though it be generally granted, yet we further make it manifeſt to be a type of Baptiſm by examining that place, *Coll.* 2. 11. 12. *In whom alſo ye are circumciſed with the circumciſion made without hands, in putting of the body of the ſinnes of the fleſh, by the circumciſion of Chriſt, buried with him in baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.* In this ſecond Chapt. *Paul* ſeems to contend with divers impugners of Chriſtian religion, verſ. 1. *For I would that you know what great conflict I have for you*; and firſt verſ. 4. he contends againſt oratory and inticing words, by which their hearts might be led away and ſeduced; *And this I ſay, leaſt any man ſhould beguil you with inticing words, &c.* then verſ. 8. he argues againſt Philoſophers, as *a vain deceit*; who would judge of the things of Chriſt by the elements

ments or rudiments of the world, for none of those things extend themselves to the mysteries of Christ, which we hold by faith, and therefore Philosophical demonstrations any farther then they are proportionable to the analogy of faith, are extreamly deceitfull, and to be bewar'd of.

In the third place he contends against those who laboured to retain Jewish ceremonies and types, vers. 10. 11, 12. *And ye are compleat in him which is the head of all principalities and power, in whom also ye are circumcised with the circumcision made without hands, in putting of the body of the sinnes of the flesh by the circumcision of Christ, buried with him in baptism, wherein also you are risen with him, &c.* For here hee shews that circumcision, which was the profession of the whole Law, was fulfilled as a type or figure to Christians by Christ in Baptism, and therefore that was to vanish away, as types ought to do, when they were fulfilled; therefore he shewes how we are circumcised in Christ, which is sealed and effected by Baptism; first it is without hands, which the legal circumcision was not, as Baptism in some sence may be said also to be, God being the great Baptizer.

Secondly, this circumcision doth not deprive you onely of a little skin of the flesh, which was typicall, but of the whole body of sin.

Thirdly, this is not the circumcision of *Mo-*

ses,

ſes, or of the fathers, but of Chriſt, for onely Chriſt can effect this.

Laſtly, all this is ſealed to us and made ours by Baptiſm, by Baptiſm is effected this circumciſion, in which we are aſſimulated to Chriſt, buried and riſen again, and are ſealed one with him in our death to ſinne and life to holineſs, ſo as Baptiſm is Chriſtian circumciſion, and then we are ſaid to be circumciſed with the circumciſion of Chriſt, when we are rightly baptized.

Now therefore if circumciſion be a type of Baptiſm, as it is acknowledged and proved, then examine it by the former properties of a type.

And firſt if circumciſion be a type of Baptiſm, then it is inferiour to Baptiſm, as types are to their antitypes, of which they are ſhadowes and figures; But if Baptiſm be to be adminiſtred for a ſeal and ſign in infancy, as circumciſion was to teach and inſtruct hereafter, then on the other hand their priviledge was far above ours, who carried a mark in the fleſh, viſible and ſenſible, by which they knew aſſuredly they were circumciſed, whereas that any of us have been ſprinkled or dipt in infancy, we muſt receive by a humane faith, having never our ſelves ſeen it, nor no marks to ſhew it us, or convince us of it; and it may well fall out, that no body may be able to aſſure us of it neither; ſo as that cere-

ceremony may well not work upon us with any power, of which we have so little assurance, whether it have been administred to us or no.

Besides that a man had a Jew to his father, was the assured qualification for circumcision, which a man might know as well as his own father; but for Baptism I must believe my parents was godly, if I will be assured of my qualification, which ariseth from the faith (as they say) of one parent, (for it will not now go down so easily as it hath done, that a profession of Christianity onely at large will qualifie for deriving right to Baptisme) now this is a thing which pothibly may be very hard for me to ascertain from my own knowledge, or the knowledge of any others, but perhaps I must be put to dispute as well my right to Baptism, as the matter of fact that I had it, which yet according to the right notion of that ordinance, is to be the rise of much comfort and instruction to me.

After all this, consider how weakly will the operation of such a ceremony or sign fall upon me, wherein there will be need of faith to beleeve that I had right to it, or that I had it at all.

Now then if the type be inferiour to the antitype, we must never allow it great and essential superiorities, as it would certainly have, if infants were to be baptized, as formerly they were circumcised; this therefore according to what hath been said,

not

not being poſſibly to be avoided, that if Infants be to be baptized, they will fall below in ſuch Baptiſm the priviledges and advantages of circumciſion, which is contrary to the nature of a type, it muſt then follow that therefore they are not to be baptized, and therefore baptiſm was never intended them; this being moſt aſſured, that it far excells that of the Jews, as the antitype doth that which typifies it, and figures it out.

Secondly, it is affirmed of types, that they were not true in themſelves, being a ſhadow of things to come, but in the body or truth which they figure or type out, ſo the ſcape goat, the Paſcall lambe, &c. apply this from circumciſion of Infants the type to the antitype baptiſm, with its ſubject; the Infants generally of the Iews no more then the Land were not truly and properly holy and Saints, but types of ſuch, the adminiſtring it to males of ſuch an age, and to males onely, ſhews as much, when as it might have been adminiſtred to women, as *Peter Martyr* affirms out of *Ambroſe*, the Ægyptians doe, and the *Iacobites*, a certain ſect of Chriſtians inhabiting *Cyprus*, *Syria*, &c. in great numbers, and others doe to this day; Now had it not been for the types ſake, what probable reaſon can be given, why women, who muſt be acknowledged within the Covenant as well as men, ſhould not be circumciſed, which they

were capable of, as appears by what is recorded of fact, for what is done by whole Nations and people, might have been done by Gods command, or the Lord could have pitcht upon another ceremony, which would have fitted women in the administration of it, if that would not; But as it is acknowledged that circumcision typified Baptism, so the subject of the one, the subject of the other, to wit, a male, a beleever, or one who is in Christ the son of God: therefore Baptism is better then circumcision, and our state better then theirs, though Infants have it not; nay the betterness lies in this, that by baptizing beleevers, so known and received, we have the substance of what they had but in the shadow and type, to wit, a male Infant, the subject of that ordinance, we a beleever the subject of ours.

The third thing predicated of types is, that when the antitype or truth is fulfilled and performed, the type ceaseth; Apply this to the case of circumcision and baptism: The Lord now maketh up his Churches of Saints really so and no other (as far as we can judge by the rules he gives us to judge by) those who by virtue of their typeship were accounted holy, and the subject of Ordinances, to wit, a certain generation of men and their infants are now no more to be esteemed so, nor is any thing to succeed, or come in place of such an administration, but that which

is

is the truth and substance of it, to wit, beleevers' and such as in whom Christ is formed, which the other seemed to typifie and shadow; and to do otherwayes, were to bring your selves to the beggerly administrations of types and shadows, when you have the substance and antitype, out of a desire to go equal with the Jews in priviledges, whereas in this way propounded, ye are infinitely above them.

To conclude out of what hath been said, their state had the honour of the type, ours of the antitype, they of the shadow or figure, but we of the body; our children no more then our land or temples, hold out shadows of things to come: In the mean time we have Christ amongst us, and are his temple; we have the body, *Coloss.* 2. 17. others were *a shadow of things to come, but the body is of Christ.* And Heb. 10. 1. *The Law had a shadow of good things to come, and not so much as the image of them.* And our condition being not to hold out types and figures, our Infants have no such administration used to them, as formerly the Iews had in an age when it can profit them no otherwise, but in making them types. And if this be an unhappiness, ye may as well count it an unhappiness that our Land is not typicall, or our temples or days of worship: But we have Christ amongst us for our seed, as well as for our selves. And consider this that by all that is said, we reject no promises

made to the children in consideration of Gods love, or affection to their parents; but we imbrace them, and expect, and pray for the fulfilling of them, onely we do not by precipitating the administration of an Ordinance to our children, beyond the institution and before the time of it, render that which is intended for so much comfort and use, both unprofitable and uncomfortable to them, and assimulate them to the pedagogy and similitude of types.

And lastly, that we may look upon this in the glass of other things, no man holds the condition and state of our Ministers less blessed, then that of the Iewish Church, yet the Priests and Levites then had this peculiar, that their state was successive, and derived from father to son, which ours we know is not. And not onely so, but their Church state also was successive, a man was born a member of the Iewish Church, and by his birthright had a title to all Church Ordinances, as his age made him capable of them, but the children of Christians however they are baptized at a venture, yet not onely many Churches we take notice of now adayes, as pretending to a more strict reformation, require also a personal and particular admission, for the instating them into the Church as Members, but others also (and those particularly of the united Provinces) do the like, not onely in relation to the children of Christians, strangers to them, but to

those

thoſe born of their own members; Since therfore neither our miniſtry, nor our Church ſtate ſuffers, in wanting the power of deriving miniſters or members, by way of ſucceſſion, it ſhould leſs ſtick with any that they cannot derive a right to Baptiſm to their children that way; on the other ſide, we ſhould glory in our priviledges, and think our ſelves more then recompenſed, that inſtead of the honour of tyres, which is a thing common to men, with beaſts and countries, we have the body and ſubſtance of that, of which in old time they had but the ſhadow, and not ſo much as the image, *Heb.* 10. 1.

CHAP. XIV.

In which is conſidered that famous and much urged place of 1 Cor. 7. 14. *Elſe were your children unclean, but now are they holy.*

HAving thus largely vindicated this great Goſpel Ordinance, from thoſe objections that the parallel of Circumciſion ſeem to make againſt it, in the adminiſtration of it to an actual believer onely, and by the way cleared divers places that uſed to be debated in this argument, and particularly that of *Acts* 2. 38, 39. Reaſon and good manners require, that that famous and

much urged place of 1 *Cor.* 7. 14. should have its turn for consideration, to it therefore we now address our discourse, the words are these, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.*

The great drift of this place seems to be to exhort beleevers to abide in that calling or condition, wherein religion finds them, and to inform them, that that laid no law or necessity upon them, of a change, vers. 20. *Let every man abide in the same calling wherein he was called; art thou called being a servant, care not for it, &c.* In which verses he gives an account and satisfaction to servants, which he had done before to maried persons, concerning the communion of man and woman for the use of the bed; there were two things which seemed especially to render it unclean and unholy, both in respect of the parties themselves, and of the issue of their bodies, one was the polluting of the marriage bed by adultery; therefore God made one man and woman, *that there might be a holy seed,* when he had abundance of the spirit, and could have made more, that the converse might be holy, that is, within those bounds and limits, and their seed holy, that is, not spurious and bastardly, *Mal.* 2. 15.

The other was the being unequally yoaked with

with unbeleevers and Idolaters, which amongst the Iews rendred the mariage, and the fruit of the wombe so unclean and unholy, that there was to be a separation and divorce betweene the husband and the wife, and the children also of such births were to he put away as unholy, as appears, *Ezra* 10. 2. 3.

And that the course of the Apostles doctrine was against this unequal yoaking with unbeleevers, appears by what he sayes, 2 *Cor.* 6. 14. *Be ye not unequally yoaked with unbelievers*, which intends particularly, though perhaps not principally mariage, as some would have it; it was but therefore needfull to enlighten and cleare this great objection, which would lie as a bar in their way, to the comfortable enjoyment of that relation, in regard of their yoak-fellowes and children; to those people therefore that seem to fall under such a capacity and condition, the Apostle speaks, vers. 12. *To the rest speak I, &c.* that is, to these which are of a different religion and worship (having considered others before) and what sayes he to them? he relieves them against a great evill, that they might feare would fall upon them; which is that they must part with their wives, or husbands, that are unbelievers, and by consequence also with the births of such a bed: He tells them there is no necessity of such a parting, but that they may abide in the condition wherein they were called,

verſ. 20. 21, Religion breaks no bonds, no civil contracts, ties or ſubordinations, which in themſelves are not ſimply, and by the law of nature unlawful. Adultery were a ſtate out of which religion would call you, as being ſimply unlawful, and againſt the law of nature; but the ſtate of mariage, which is honourable amongſt all men, and holy in it ſelf, is not diſſolved, or rendred unholy, by the converſion of any party, but on the other ſide, it ſtill remains a holy and ſanctified ſtate, to the believer (for to the pure all things are pure, that are not naturally and by themſelves ſinful or impure) as on the contrary, even lawful mariages, and the moſt juſtifiable things, are impure to the unbelievers, to whom nothing is pure, their minds and conſciences being defiled, therefore ſayes he, *the unbeleeving husband is ſanctified in the wife, or to the wife*: Sanctification being here oppoſed to that which is impure and unclean, that is, contrary to the law of God; ſo that the whole mariage converſe, is by the faith of the believer rendred pure and clean, as alſo are their children, though born of an unbeliever on one ſide, which if the mariage converſe were unclean, would be unholy or unſanctified, they alſo are holy, for ſo it follows, *Elſe were your children unclean, but now are they holy.*

Here ſeems to be two Arguments, though very much alike and near of kinne, why there ſhould

ſhould not be a putting away of the mans ſide, or a leaving on the womans, if either of them be a beleever, the one is from the holineſs of the unbelieving yoak-fellow, the other from the holineſs of the births of ſuch a bed, which are both rendred ſo, that is ſanctified or holy to their uſe, by the faith of one party: where mark that the queſtion is not here of Infants onely, but of children in general, though of age, which are as capable of being ſanctified by the believers faith, and to the believer, though themſelves were unbelievers, as the unbelieving wife, or the unbelieving husband is; And as the word *children*, extends it ſelf beyond Infants to all children, ſo the word *Holy* (which is of the ſame kind with that which in this verſe is attributed to the husband or wife) is as applyable to a childe of years and not believing, as to an unbelieving husband or wife; And of ſuch a holy child there will be no great cauſe to boaſt, as of a fit ſubject for Baptiſm.

This I take to be the genuine interpretation of this place, which ſeems to exhort as much as may be, to an abiding in the condition, wherein religion finds them, as appears by the 17, 18, 19, 20. verſes, and anſwers the great objection, which might ariſe from unequal matches in reſpect of their yoak-fellowes and their Children.

Another interpretation there is, which you may conſider alſo, which ſeems to take its riſe from

from the words before, *And she be pleased to dwell with him*, verſ. 12. *And he be pleaſed to dwell with her*, verſ. 13. So as the reaſon why the believer ſanctifies the unbeliever not ſimply, but in reſpect of mariage, is from the pleaſure and willingneſs of the unbeliever to co-habite with the believing husband or wife; for the Apoſtle would ſeem to intimate, that ſuch a kind of conſent to co-habite, by which the unbeliever ſeems not to abhor the faith of Chriſt, and a ſpiritual life in the beleeving wife or husband, will cauſe or effect, that he ſhall not abominate alſo the Chriſtian education of their children, ſo as in this reſpect the unbelieving husband or wife, and the children alſo though themſelves for the preſent unbelievers, by reaſon of the willingneſs of the one to cohabite, and the ſubjection of the other to Chriſtian education, may in that ſence be ſaid to be ſanctified, or made holy, being as it were deputed to it, and in the way of preparation for it, ſo as the unbelieving parent and the children of that mixt birth, may be called as *Tertullian* ſayes, *Candidati timoris*; and afterward by others, *Candidati fidei*, Probationers or competitors, for fear and faith; the words following, verſ. 16. ſeems to favour ſuch an interpretation, *For what knoweſt thou O wife, whether thou ſhalt ſave thy husband, or how knoweſt thou O man, whether thou ſhalt ſave thy wife*; there being already wrought a good pleaſure,

ſure, or willingneſs to abide and cohabite on the unbelievers part, husband or wife, and the children in that reſpect being ſubjected to Chriſtian education, and to the beholding of holy examples, true converſion and faith, which brings them into eſtate of ſalvation, may be in time accompliſht in them, to which they ſeem in ſome ſort deſtin'd by the providence of God, in ſuch a yoake-fellow, or ſuch parents. So ſanctification is predicated of thoſe who are deſtined, or prepared to ſuch an end; ſo God ſayes of the *Medes and Perſians*, Eſay. 13. 3. *I have commanded my ſanctified ones*, that is; ſuch as I have prepared, for ſo *Calvin* upon that place ſayes, that ſometimes ſanctification is referred to regeneration, which is peculiar to the elect of God; ſometimes it ſignifies to prepare or deſtine to a certain end; ſo thoſe unbelieving parents by their willingneſs to abide with believers, and their children in regard of their opportunity of a holy education, ſeem to be as it were deſtined or prepared for regeneration, and for that ſtate which accompanies ſalvation; and in that reſpect as in a large ſence, may be called ſanctified or holy. Which conſideration, if it may give them a greater acceſs to Ordinances proper for them, or ſtir up others to lay out themſelves in a more peculiar and particular manner for their converſion, I ſhall not hinder it; but on the contrary think that ſuch providences ſpeak much

much, and that as they give grounds of hope, and ſo of endeavour, ſo there may be much of duty towards them, in regard of the opportunity that families and Churches, that parents, maſters and miniſters have to do good to ſuch, who though ſtrictly they may not be called Church Members, no more then ſtrictly ſanctified, that is, regenerated by the holy ſpirit, yet ſo far as in the reſpects before mentioned, they may be termed ſanctified, that is, by a providence deſtin'd as it were & prepared for God, ſo far the Church with in whoſe pale they ſeem by a providence to live, and to be caſt, ought to have a more eſpeciall eye after them, and care of them, by virtue at leaſt of that general injunction, *As you have opportunity do good to all men, eſpecially to the houſhold of faith*; under the ſhadow of which theſe are come.

But whether you take either of theſe ſences, or both, for they may both ſtand in ſeveral reſpects, and regarding the text with a different aſpect, you will ſurely find nothing to ingraft Baptiſm upon.

For whether the children are ſanctified to the believing parents uſe, as all other things are (not unholy in themſelves) which to the unbeliever are not, or whether in the ſecond ſence they are ſanctified, that is, as it were deſtined for holineſs, of which by virtue of a great providence, in reſpect of their education, they are made

made *Candidati*, that is, probationers or competitors, as when men ſtand for a place or office, and as the Catechumeni of old were called, yet can they by no means in either of theſe reſpects be qualified for, or made the ſubject of Baptiſm, which preſuppoſeth, as hath formerly been ſhewed, another kind of holineſs proper to, and inherent in the party, *namely regeneration and newneſs of life*; not ſuch an one as is competible to an unbeliever, either parents, or children.

It was but neceſſary to ſpeak ſomething to this place, which bears amongſt many the weight of ſo great a building as infant Baptiſm, though if I could find here ſuch a holineſs for Infants, as we all wiſh to ours, namely juſtifying faith and regeneration, yet I ſhould no more judge it meet to baptize them, then to preach to them, or to adminiſter the Lords ſupper to them, they being as capable of the word as Baptiſm, and of one myſterious ceremony as well as another; which hath been a reaſon, I doubt not, why many formerly, and many at this day do adminiſter the Lords Supper to infants, by virtue of a parallel ordinance to Baptiſm: Nor do I know the reaſon why the one ſhould be refuſed, where the other is deem'd a due. But enough I hope for this, which truly the conteſts of others, rather then any ſcruple, which hath fallen upon my ſpirit from theſe words, hath made me ſay ſo much of.

CHAP.

CHAP. XV.

In which the authority of the Fathers, and the practiſe of antiquity, touching the ſubject of Baptiſm, is conſidered.

THe authority of the Fathers, and the practiſe of ancient times, is to many a great argument for the baptizing of Infants; to me that look upon ſuch argumentations, as not of the firſt magnitude, collateral, and ſuch as may truly and as often be brought, for the patroniſing of errors as truth, they are of no great conſideration, yet to ſatisfie others more then my ſelf, there muſt be ſomething ſpoken to this head.

In which I ſhall conſider eſpecially theſe two things: firſt, whether by the witneſs of ſtory, Infant Baptiſm have injoyed a quiet and peaceable poſſeſſion in the Church, from the Apoſtles times downward, till of late it was interrupted by ſome few evil ſpirits in the times of *Luther*, as ſome men would give us to believe.

Secondly, upon what grounds thoſe Fathers, which are alleadged for the chief Patrons of Infants Baptiſm went; for if they have erred in the reaſon of the foundation, it will be eaſilier believed, that they did alſo in the building.

We will conſider firſt of this latter.

I will give you their grounds, either as I have read them my ſelfe, or as I find them quoted by *Bellarmine Tom.* 3. *lib. cap.* 8. whoſe quotations I ſhall take for truth, till I find the contrary, for here he hath to do with the Anabaptiſts, enemies in this point alike common to him, with moſt of thoſe that are tearmed Proteſtants.

Firſt he quotes the teſtimony *Dioniſij Areop. qui lib. Eccleſ. Hier. c. ult. part ult. ab Apoſtolis traditum affirmat, ut infantes baptizentur. Iuſti. ſive quicunque eſt auctor earum quaeſt. qu.* 56, *parvulos baptizatos ſalvari alios non item*; *That Infants baptized are ſaved, others not.*

Orig. lib. 5. *in cap.* 6. *ad Rom. Eccleſia inquit ab Apoſtolis traditionem accepit, etiam parvulis dare Baptiſmum. The Church ſayes he received a tradition from the Apoſtles, to give Baptiſm to Infants. Cypr. lib.* 3. *Ep.* 8. *ad Fidum ſcribit, non ſolum ſibi, ſed etiam integro conſilio viſum eſſe parvulos baptizari poſſe: That it ſeemed good, not onely to himſelf, but to a whole councell that Infants might be baptized, even before the eighth day.* In other places the ſame Author affirms, *Baptiſm ſimply neceſſary to ſalvation, and that it waſhes away original ſin, ſo as it is never more to be imputed,* pag. 470. a.

Hierom. lib. contr. Pelag. Infantes baptizari dicit, & tum omni peccato carere: That Infants are to be baptized, and then they are without all ſin.

Auſt.

Aust. lib. 10. *de Gen. cap.* 23. *Consuetudo inquit matris Ecclesia Baptizandis parvulis, nequaquam spernenda est, nec illo modo superflua deputanda, nec omnino creaenda, nisi Apostolica esset traditio. The custome of our mother the Church in Baptizing little children, is not to be despised, nor to be judged superfluous, nor to be believed at all, unless it were an Apostolicall tradition.*

The same Austin, *As for the authority of Infant Baptism, he flies to tradition, so for the reason of it he bottomes it upon this, that they neither have faith to save them, nor a Sacrament instead of faith without Baptism, and therefore judges them to eternall death, unless they be taken out of the world by martyrdom, as the learned* Forbes *hath observed in his* 10. *book Instruct. Histor. in Theol. cap.* 5. *lib.* 7. onely *Austin* sayes, *They shall be in damnatione omnium mitissima multum autem fallere & falli, qui eos in damnatione prædicat non futuros, They shall be in the easiest damnation of all others, but he much deceives himselfe and others, that teaches they shall not be condemned, lib.* 1. *de peccat. meritis & remissione, cap,* 16: *& lib.* 5. *contra Julian, cap.* 8. but as gentle or as easie as damnation is, it is such *as the wrath of God remains upon them, lib.* 3. *de peccatorum meritis & remissione, cap.* 20. *They go into the second death, lib. de bono perseverantia cap.* 12. *And they are children of wrath lib.* 6. *contra Iulian, cap.* 3.

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S. Bernard alſo was of the ſame minde, *Epiſt. 77. Sanè*, inquit, *omnes infantes qui hanc prohibente ætate non poſſunt habere fidem, hoc eſt, cordis ad Deum converſionem, conſequentè nec ſalutem, ſi abſque baptiſmi perceptione moriuntur. Certainly*, ſaith he, *All Infants, who their age hindring them, cannot have this faith, that is, the converſion of their hearts to God, neither conſequently can they have ſalvation, if they dye without the partaking of Baptiſm.*

More of this and of the ſame kind might be alledged, but theſe ſhall ſuffice.

Before we go any farther, we muſt conſider here, what is meant by Traditions, which in the former quotations you hear ſo often mentioned.

The name of Tradition in it ſelf is general, and ſignifies all doctrines, either written, or not written, as 2 *Theſ.* 2. 15. *Hold the traditions which you have been taught, whether by word, or our Epiſtle.*

But the name Tradition is accommodated by Divines; to ſignifie onely a doctrine not written, ſo *Irenæus* is quoted, *lib.* 3. *cap.* 2. *Evenit*, inquit, *neque Scripturæ, neque traditioni conſentire eos. They would neither conſent to Scripture, nor tradition.*

So Tertull. *lib. de corona militis, Si legem poſtules Scripturam nullam invenies, traditio tibi prætenditur auctrix: If you look for a law, ye*

shall find no Scripture, but tradition is pretended, as that which authoriseth.

Now that is called a doctrine not written (saith Bellarmine) *not which is no where written, but which is not written by the first Author, and he gives the instance of Infant Baptism: It is called an Apostolical tradition not written, because it is not found written in any Apostolical book, although it be written* (as he affirms) *in the bookes of almost all the ancient Fathers. Tom.* 1. lib. 4. cap. 2. b.

And by the way, why *Bellarmine* could not find Baptism written in the Apostles writings, if there it were, as well as other men, I know not; for he wants no accuteness in his sight, but when he is corrupted by his ends, and it suits with his end abundantly to prove Infant Baptism as strongly as he can, because none judge it so necessary to the world as he, and those of his religion do.

You see therefore by traditions here, meant things not found written in the Scripture, yet for their antiquity supposed to be Apostolical, which if they were allowed and received, what a miserable confusion should we be brought into in matters of religion, and how under the notion of ancient traditions should we *worship God in vain, teaching for doctrines the commandments of men*, Mat. 15. 9. Mat. 16. 6. *Christ bids us take heed of the leaven of the Pharisees*, which

which was their unwritten traditions, and *we are commanded to obey God not men*, Acts 5. 29. *And if any man bring us any other doctrine, he is to be accurſed*, Gal. 1, 9. This hath been the opinion of holy men in all ages. *Luther* on the firſt of Galat. *There ought no other doctrine to be delivered, or heard in the Church, beſides the pure word of God, that is, the holy Scriptures; let other teachers and hearers with their doctrine be accurſed.* So Calv. lib. 4. Inſt. cap. 8. ſ. 8. *Let this be a firme axiom, nothing is to be accounted for the word of God, to which place ſhould be given in the Church, but that which is firſt contained in the Law and the Prophets, and after in Apoſtolical writings*

But becauſe we are in a way of quotation, it will not be amiſs to give you the judgement of ſome more ancient concerning this matter; and we will give them as they are given by *Chemnit.* in his exam. of the councill of *Trent*, and quoted alſo by *Bellarmine*, in order to his confutation of them, I ſhall give but a few. One is of *Origen* in *cap.* 3. ad Rom. &c. *Neceſſe nobis eſt*, inquit, *Scripturas ſanctas in teſtimonium vocare, ſenſus quippe noſtri & enarrationes, ſine his teſtibus non habent fidem. It is neceſſary for us to call the holy Scriptures to witneſs, becauſe our ſenſes and narrations without thoſe witneſſes, have no credit.*

So *Conſtantine* the Emperour, who in the Coun-

cil of *Nice*, as *Theodoret* witnesses, *lib.* 1. *cap.* 17. saith thus, *Evangelici & Apostolici libri & antiquorum Prophetarum oracula plane instruunt nos, quid de rebus divinis sentiendum sit; Proinde hostili posita discordia in verbis divinitus inspiratis sumamus quæstionum explicationes. The Evangelical and Apostolical books, and the oracles of the ancient Prophets, plainly instruct us what we should think of divine things; therefore all hostile discord laid aside, let us take the explication of questions from words divinely inspired.*

Then *Athanasius*, *lib.* contra gent. *Sufficiunt divinæ, & divinitus inspiratæ Scripturæ ad omnem institutionem veritatis; The holy and divinely inspired Scriptures, suffice to all instructions of faith.*

Then *Basil.* in Serm. de fidei confess. *Infidelitatis argumentum fuerit, & signum superbiæ certissimum, si quis eorum quæ scripta sunt, aliquid velit rejicere, aut eorum quæ non scripta introducere. It would be an argument of infidelity, and a most certain sign of pride, if any man should reject things written, or should introduce things not written.*

Also *Cyril.* lib. de recta fide. *Necessarium nobis est divinas sequi literas, & in nullo ab eorum præscripto discedere. It is necessary for us to follow the divine letters, and in nothing to depart from their prescript.*

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So *Theoph.* lib. 2. Paſchali. *Diabolici ſpiritus eſt, aliquid extra Scripturarum ſacrarum auctoritatem putare divinum. It is the part of a diabolical ſpirit, to think any thing divine without the authority of holy Scriptures.*

So *Tertull.* lib. contra Hermogenem, *Adoro Scripturæ plenitudinem, ſcriptum eſſe doceat Hermogenis officina, ſi non ſcriptum eſt, timeat væ illud adjicientibus, vel detrahentibus deſtinatum. I adore the fulneſs of the Scripture, let Hermogenes ſhew that it is written; if it be not written, let him fear the woe deſtin'd to thoſe which adde or detract.*

The end of all that hath been ſaid amounts to this, that thoſe Fathers, or Churches, that took up and practiſed Baptiſm as an Apoſtolical tradition, that is, a thing not written, nor found in the word, but for the antiquity ſake call'd Apoſtolical (as thoſe fore-quoted did, and moſt will be found to have done, that being their beſt plea) are juſtly to be reputed ours, and of our ſide, for they judge it not from Scripture, and therefore are forced to fetch the riſe of it from tradition; which tradition, becauſe it will not bear the weight of an inſtitution, as you have heard, therefore the whole building is to fall, which is falſely bottomed, and their authority upon that ground is nothing, ſaving that by flying from a bottom, and refuge to tradition, they do with us affirm, that there is no better

ground for infant Baptism then humane tradition, which is indeed none at all. So as you find how all these testimonies and authorities, and many of the same kind become ours. And here by the way I am not ignorant, that some of ours, who feel themselves prest by the Papists, as if they admitted of a tradition in this Ordinance of Baptism, which they refuse in others, and being loath to loose the authority of the Fathers in this point, who put it upon tradition, as upon its proper basis, would fain wrest their neck out of this noose, and therefore shew you also how the Fathers fastened it upon some Scripture ground, so *Chemnit.* in his answer of *Lindan.* Examp. Concil. Tridentin. de Trad. *p.* 69. To which I answer according to truth, that the forequoted Fathers fastned Baptism upon tradition, as upon its own ground and basis, being no more able then other men to find a word of institution for that which had none, and for the credit of the tradition, calling that Apostolical, which they found ancient, which as the same *Chemnitius* acknowledgeth was an ordinary practise in other things, but withall some of them give some ground of Scripture of their own framing for the colour of such a tradition; so *Origen, Irenæus, Cyprian,* and those others, quoted by *Chemnitius* to this purpose, which reacht not to any word of institution, but to the reason of it, as *Origen* sayes, *That the*

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Apostles knew that there were in all the stain of sinne, which ought to be washed by water and by the spirit. So Cyprian, *When the Lord saith in the Gospel, he came not to destroy the souls of men, but to save, we also should prevent as much as may be, that no soul be lost. For God as he accepts not the person, so nor the age.* I shall give you no more, this only for a taste. Now those I said are no words of institution, but some generall reason as they conceive, and doth not at all hinder, but that Apostolical tradition, as they call it, beares the weight of the institution; I deny not but there hath been such a thing as the tradition of Christ, and Apostolical tradition, which are of the highest and greatest authority, but they were such things as afterwards were committed to writing by the Evangelists and Apostles, as *Chemnitius* well observes, *p.* 61. and other traditions of Christ and his Apostles, we avow none, but esteem them all Apocryphal.

Again, for those Fathers and ancient writers, together with the Papists and Lutherans, that judged Baptism simply necessary to salvation, and some of them condemning infants to eternal damnation without it, as *Austin, Bernard, &c.* (unless they were happily rescued by martyrdom) you see what necessity lay upon them to defend infant Baptism, but upon a most false ground, namely the necessity of it to salvation, which failing as we know it doth, we may see

both how they might be tempted and necessitated to such an opinion, and what good reason there is, why their foundation and building should fall together. And if any man shall here object, as before in the case of traditions, that this peremptory necessity to salvation, was indeed a false hypothesis, or supposition, not fit to bear the weight of infant Baptism, but that the Fathers also might possibly have other mediums, by which to prove this, as those before instanc'd in. I answer, that the weakness of those mediums, or any other I have met with all in this particular, as alleadged by them, declare plainly that there was some other great thing which inforced them to it, namely the necessity of it to salvation, as when we see wise men contend earnestly for that, for which they give no good visible or apparent reason; it may well be conceived, that there is something of interest, which supplies to them the want of reason, and this interest of the salvation of our children sits so near us, as it may beare the weight of many reasons, and cause us to admit conclusions, though of great moment and concernment upon very easie considerations. So as we have fully examined this head, namely upon what grounds the Fathers, which are alleadged for the chiefe patrons of infant Baptism, went and have found that so many as build it upon tradition, as generally all do, are of our side, for, avouching that,

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for their beſt authority they acknowledge there is no better, to wit, the Scripture; and ſo conclude with us, that Baptiſm of Infants is not an inſtitution of God, which hath the Scripture for its foundation.

And thoſe which give it to Infants, becauſe it is ſimply neceſſary to ſalvation, will be of no authority againſt us, nor of no credit to their cauſe, becauſe the building muſt be levell'd according to the foundation, and that being falſe, they are neceſſitated to the miſtake of their building.

To conclude, if there were any force left in theſe authorities for infant Baptiſm, as I conceive there is not, why ſhould it not regulate our practiſe in the other Sacrament, to give that to Infants, which was ancient, and of uſe in many Churches, as well as the other, as it remains alſo in ſome to this day, and it is like would in more, had not popiſh ſuperſtition given the ſupper the ſtart of Baptiſm, to ſuch a degree as to make it not ſo much the ſign and repreſentation of Chriſt, as Chriſt himſelf, and the very Proteſtants themſelves, are ſo reſpective to this Sacrament of the Supper above the other, as to give it as a reaſon, *why it ſhould not be adminiſtred to Infants, leaſt it ſhould fall in contempt.* Hoſp. Hiſt. Sacram. p. 60.

We ſhall produce ſome teſtimonies that the Supper was adminiſtred to Infants as well as

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Baptism, as necessary to salvation, and if antiquity be to be esteemed a great argument for the administring of one Sacrament, why not of the other.

For this *Hospinian* in his second book, *Histo. Sacram.* p. 59. quotes *Cyprian* Sec. 5. *de lapsis*, and affirms also that *Jerome*. *Aug.* and other Fathers witness, *that those which were baptized not onely of age, but also Infants without any delay received the holy mysteries under both signs.*

So *Jerome* against the *Luciferians*, *Non potest*, inquit, *Baptisma tradere sine Eucharistia. Baptism must not be given without the Eucharist.*

And Aust. lib. de Dogm. Eccles. cap. 52. *Si parvuli sunt* (ait) *vel hebetes qui doctrinam non capiant, respondeant pro illis qui eos offerunt, juxta morem baptizandi, & sic manus impositione ac Chrismate communiti, Eucharistiæ mysteriis admittantur. If they be little* (saies he) *or dull, which are not capable of doctrine, let those answer for them, which offer them according to the custome of baptizing, and so being fortified by Chrism and imposition of hands, let them be admitted to the mystery of the Eucharist.*

Also Epist. 107. he speaks thus, *Infantes si in illa parva ætate moriuntur, utique secundum ea quæ per corpus gesserunt, id est, tempore quo in corpore fuerunt, quando per corda, & ora gestantium crediderunt, vel non quando baptizati, vel non baptizati sunt, quando carnem Christi manducaverunt,*

runt, vel non maduc averunt, quando & ſanguinem biberunt, vel non biberunt, ſecundum hæc ergo quæ per corpus geſſerunt, non ſecundum ea quæ ſi diu hic viverent geſturi fuerant judicantur. Infants if they dye in that young age, are judged according to that which they have done by the body, that is, in the time in the which they were in the body, when by the hearts and mouthes of thoſe that carried them, they believed or not believed, when they were baptized, or not baptized, when they did eat the fleſh of Chriſt, or not eat it, when they drank his blood, or not drank it; according therefore to thoſe things which they did by the body, they are to be judged not according to thoſe, which if they had lived long, they would have done. So lib. 5: Hypognoſticôn cont. Pelag. *Quomodo*, inquit, *vita regni cælorum parvulis promittitur, non renatis ex aqua & Spiritu ſancto, non cibatis carne, atque non potatis ſanguine Chriſti, qui in remiſſionem peccatorum fuſus eſt? How* (ſaith he) *is the kingdom of heaven promiſed to children, not renewed by water and the holy Ghoſt, not fed with the fleſh, and made to drink of the blood of Chriſt, which is ſhed for the remiſſion of ſins.*

This cuſtome received of old, ſo far prevailed afterwards, eſpecially in the time of *Charles* the Great, that not onely the Euchariſt was communicated to Infants, in the publick aſſembly of the Church after Baptiſm, or at other times, when they were wont co come together for the Lords

Lords Supper, but also the bread of the Supper, was kept to be communicated and given to sick children, as well as to those of years: for this *Hospinian* quotes *Canonem Carolinum, lib.* 1. *de legib. Francorum* in these words, *Presbyter Eucharistiam semper habeat paratam, ut quando quis infirmatus fuerit, aut parvulus infirmus fuerit, statim eum communicet, ne sine communione moriatur: Let the Presbyter have the Eucharist ever ready, that when any is weak, or when a little childe shall be weak or sicke, he may presently communicate him, least he should dye without communion.*

Amongst the Ethiopians, as *Osorius* witnesseth in his ninth book de gestis Emmanuelis, *Infants in the same day that they are initiated to holy things, take the Eucharist in a bit of bread:* Hospinian *also affirms, that not many years ago, there were reliques of this custome in* Lorrain, *and the places adjoyning; for when an Infant was to be baptized, the Priest, who baptized him, brought a little box in which was the Sacrament to the Altar, and shewed one Host, as they call it, to the people; then he put it in the box again, and reaches forth his two fingers, with which he had toucht it, to be washt with wine by the Clark or Churchwarden, and distills of that wine into the mouth of the baptized Infant, saying, The blood of our Lord Jesus Christ profit thee unto eternall life.*

Also

Alſo at this day, as *Brerewood* in his learned inquiries, touching the diverſity of Religion, affirmes, *The Supper is adminiſtred to Infants immediately after their Baptiſm in both kinds by the Jacobites, a people called by that name, which are in great numbers in* Syria, Cyprus, Meſopotamia, Babylon *and* Paleſtine; for the Patriarch of Jeruſalem, who keepeth his reſidence ſtill in Jeruſalem, in which City there ſtill remain ten or more Churches of Chriſtians, is alſo a *Jacobite*. Alſo the Cophty (which are the Chriſtians in Egypt, for it is a name of their Nation, rather then of their Religion) doe the ſame, namely give the Sacrament of the Euchariſt to Infants preſently after Baptiſm.

The like do the Chriſtians tearmed *Habaſſines*, which are the mid-land Ethiopians.

As alſo the Armenians, Chriſtians diſperſed for trade through the Turkiſh Empire, but inhabiting eſpecially *Armenia* the greater, and the leſſer, and Cylicia.

More might be quoted, and are by *Brerewood* in thoſe his collections.

Now the reaſon why the Papiſts have quitted this practiſe (out of whoſe rubbiſh we drew our reformation, as being once involved in that lumpe and confuſion) ſeems to me to appeare out of their Tridentine conſtitutions, Trid. Concil. *ſec.* 5. where it is affirmed; *Parvulos*

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uſu rationis carentes nulla obligari neceſſitate ad Sacramentalem, Euchariſtiæ communionem, ſi quidem per Baptiſmi lavacrum regenerati, & Chriſto incorporati, adeptam ſuam Filiorum Dei gratiam in illa ætate amittere non poſſunt. That children, which want the uſe of reaſon, are by no neceſſity obliged to the Sacramental communion of the Euchariſt; for as much as being regenerate by the laver of Baptiſm, and incorporated into Chriſt, in that age, they cannot looſe that ſtate of ſonneſhip already obtained; ſo that grace being neceſſarily conferr'd to them, according to their opinion by baptiſm, which they cannot looſe if they would in that age, they think they need not the other till they come to be capable of ſinning and falling away. Beſides the high and tranſcendent notion they have put upon the Lords Supper, by making it to be the very body and blood of Chriſt, may juſtly apologize for them that they make it not childrens play.

And even that differencing of thoſe two Sacraments by way of preferrence, ſticks cloſe ſtil to our fingers, of which there are undoubted characters in the greateſt part of reformed Churches.

All this hath been to ſhew, that if you will take primitive practiſe, and antiquity for your guide, that will lead you as well into the adminiſtring of the Supper to infants as Baptiſm, and

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if it faile by your owne judgement in the one, you may very well ſuſpect it in the other; for my part I ſee not why the Sacrament of the Lords Supper ſhould be of a greater myſtery then the other, or the ceremony more ſignificant, or that the duty of examining ſhould need more the uſe of reaſon, then beleeving, repenting and confeſſing our ſinnes. And ſince it is as naturall and proper to infancy to be nouriſht, as to be born, I ſee not but why they ſhould be as capable of the ceremony of their nouriſhment, as of their birth, and ſo of one Sacrament as well as the other. You ſee how needful it is to examine the reaſons, as well as the opinions of men, an immoderate veneration of antiquity hath well nigh undone the world, the Fathers with ſome farre fercht Scripture, alluſion or gloſs, hath been inabled to eſtabliſh ordinances of inſtitution, and inforce practiſe apparently very diverſe from reaſon, and Apoſtolical preſident, and which ſince by conſequences have ſtuffed books with ſo many ridiculous diſputes in this point, as forſooth, whether the child being wholly in the wombe, and no part appearing it may be baptized, or whether if any part appear without, it may be baptized, eſpecially if it be the head, or the hand, or the foot, whether if it be born with the after birth, or whether if it be a monſter, it may be baptized, with ſe-

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veral of the like nature, which have miſerably tormented the Schoolmen, and are the births of ſuch a premiſſes, it being the nature of errour to be fertile, and if you grant one fundamentall abſurdity, a thouſand will follow.

And ſo much for the firſt head I propounded in this argument of authority, namely upon what grounds the Fathers that are alleadged, for the chiefe patrons of Infant Baptiſm, went.

The ſecond, wherein I ſhall be briefe (for we build not much upon this bottome) was, whether infant Baptiſm have enjoyed a quiet and peaceable poſſeſſion in the Church from the Apoſtles time downward, till of late it was interrupted (as is affirmed) by certain unquiet ſpirits in the days of *Luther*.

Though no preſcription will lie good againſt God, yet I am of opinion, that if the poſſeſſion of infant Baptiſm hath been very ancient (which I doubt of) yet the injoyment hath not been anciently ſo peaceable, as ſome would make us beleeve.

Let them who liſt or can confute *Ludovicus Vives*, who affirms in *cap.* 27. *lib.* 1. de civitate Dei; *Neminem olim conſueviſſe baptizari niſi adulta ætate, & qui per ſe peteret baptiſmum & intelligeret quid ſit baptizari.* *None of old* (by which

which it ſeems he meant very old) *were wont to be baptized but in a ful or grown age; and who deſired Baptiſm for themſelves, and underſtood what it was to be baptized.* I finde alſo *Rupertus Tuitienſis* in his fourth Book of Divine Offices *cap.* 14 quoted to have ſaid, *In former times the cuſtome of the primitive Churches was, that they adminiſtred not the Sacrament of regeneration, but onely at the feaſt of Eaſter and Pentecoſt, and all the children of the Church, which throughout the whole year, through the word were moved, when Eaſter came gave up their names, and were the following days till Pentecoſt inſtructed in the rules of faith, rehearſed the ſame, and by their Baptiſm, and dying thus with Chriſt, roſe again with him.*

So the famous *Eraſmus*, as I finde him quoted in his Annotations upon the 5 of the *Romans*, affirms, *that baptizing of children was not in uſe in Pauls time.* And our Doctor *Feild* in his learned Treatiſe of the Church, *p.*729, affirms, *that many very anciently, who were born of Chriſtian parents, beſides thoſe who were converted from Paganiſm, put off their Baptiſm a long time, inſomuch as ſome were elected Biſhops, before they were baptized, as we read* (ſaith he) *of Ambroſe*; to prove which, he quotes *Ruffinus, lib.* 2. *cap.* 11. But to come more particularly to a few ancient and authentique prooſes,

with which I shall content my self.

He that shall read *Justin Martyr*, who lived about *Anno* 150 and is believed to have been converted to Christ within 30 years after the Apostle *John*, when it is credible also very many were living, who had been frequent auditors of the Apostles, he, I say, who should consider *in secunda pro Christianis Apologia*, the description he makes of the manner of Christian Baptism, would surely not pick out of it the Baptizing of Infants, as the most usuall and ordinary practise of those times; its worth the relating at large, being of so great Antiquity; *I will now tell you*, sayes he, *how we dedicate our selves to God, being renewed by Christ, least if we should have past by this, we should seem to deal malignantly, and dissemblingly in this discourse; who ever have been perswaded, and have believed that those things are true, which are delivered and spoken by us, and have ingaged themselves to live accordingly, they are taught to pray with fasting, and to beg of God the remission of all their past sinnes, we also praying and fasting with them, then they are brought to us, where there is water, and in the same manner of regeneration, with which we are regenerated, they are regenerated; for in the name of the Lord God the parent of all things, and of our Saviour Jesus Christ, and of the holy Spirit, they are then washt*

waſht with water. Nor is it any prejudice to this teſtimony (by which as by way of Apology, the regular and ordinary way of Baptiſm is declared) that I finde him quoted by ſome as owning Infants Baptiſm, for as much as they ſay in a treatiſe which goes under his name (which whether it be his or no is doubted by all men, and particularly by *Bellarmine* himſelf, who yet is willing enough to make uſe of it, and therefore not of that authority as the quotation I bring) he gives a hint of infant Baptiſm by conſidering in a word or two the condition of thoſe children, who dye baptized, and of them who dye unbaptized, ſince it is not my part here to prove that infant Baptiſm, as well as many other unwarrantable practiſes, crept not in betimes, but to ſhew by ſtory, what was the moſt uſual and authentick practiſe of the adminiſtration of this ordinance, or what was the opinion and judgement of the moſt antient and learned men about it.

The next authority I ſhall bring is of *Nazianzen*, another Greek Father, a man of great eſteem and authority, he plainly councells, *that Baptiſm ſhould be deferred, Donec pueri de fide ſua aliquid poſſint reſpondere; till children ſhould be able to anſwer ſomething of their faith, and therefore councells to defer Baptiſm at leaſt till the third year of their age.* Wherein although

he made haſt, not being altogether perhaps free from the ſuperſtition of the danger of dying without Baptiſm, which crept in betimes, yet overcome by the truth and the reaſon of the ordinance, he judged it fit to deferre it till ſuch time as they were capable of having and manifeſting actuall faith. This famous authority of a man ſo great and learned, *Bellarmine* anſwers onely thus, *That other Fathers were of another minde, and that the commodity is very little, but the danger* (to wit, according to his opinion of the neceſſity of Baptiſm to ſalvation) *is very great.*

The next and laſt authority I ſhall bring, ſhall be that of *Tertullian*, who flouriſhed about 203 years after Chriſt, the moſt famous of the Latin Fathers, of him *Hierom* in an Epiſtle of the Chriſtian writers, affirms, *that nothing was more learned, or acute*, a man of that authority, with the famous and ancient *Cyprian, that he called him his maſter*, and as *Hierom* affirms of him, *he never paſt a day without the reading of* Tertullian.

This *Tertullian* in a treatiſe that he hath of Baptiſm to wards the end, hath theſe expreſſions; firſt in the general, *Baptiſmum non temerè credendum eſſe, ſciant quorum officium eſt. That Baptiſm is not ſlightly or raſhly to be committed to any, let them know whoſe duty it concerns.*

cerns. To give to every one that asketh belongs to alms; rather conſider this, Give not that which is holy to dogs, nor caſt your pearls to ſwine. And lay hands ſuddainly on no man, leaſt you partake of their ſinnes; then he a ologizeth why the Eunuch and *Paul* were ſo ſoon baptized, and then goes on; *Itaque pro cujuſque perſonæ conditione, ac diſpoſitione, etiam ætate cunctatio baptiſmi utilior eſt, præcipue tamen circa parvulos. Therefore in regard of the condition and diſpoſition of each perſon, the deferring of Baptiſm is more profitable, eſpecially for young children; for what neceſſity is it*, ſaith he, *for the witneſſes to expoſe themſelves to danger, &c. It is true the Lord ſaith, do not forbid them to come to me, let them come therefore when they grow older, when they learn, when they are taught why they come: Fiant Chriſtiani quum Chriſtum noſſe potuerint; Let them be made Chriſtians when they can know Chriſt.* Then he tells them, *They deal more warily in ſecular things, that divine things are given, where they would not betruſt earthly.* And laſtly concludes, *that they who underſtand the weight of Baptiſm, will rather fear the attaining then the deferring of it:* adding that, *Fides integra ſecura eſt de ſalute; An intire faith is ſecure of ſalvation.* Thus the excellent and ancient *Tertullian.*

Nor can that ſtand to any purpoſe, which

ſome (who are loath to have ſo great and ancient an authority againſt them in the point of infant Baptiſm) alleage, that perhaps *Tertullian* ſpeaks here of the Baptiſm onely of thoſe infants, whoſe parents were unbelievers, becauſe he ſpeaks of the danger of the witneſſes, or ſureties, for where the parents are Chriſtians, there the witneſſes ſeem not to be expoſed to that danger? To which I anſwer, that the witneſſes were not freed from danger, though the parents were Chriſtians, for though the parents may help with the witneſſes, to the education of the child, yet they cannot ſecure themſelves nor others, that they ſhall ſtand to that covenant which is made for them.

Beſides the reaſon of his aſſertion againſt infant Baptiſm, runs upon principles common to all infants, of what ever parents they be born, for he would have none come, till they be capable of learning, and being taught why they come; he would have none declar'd Chriſtians by that ceremony, till they can know Chriſt, and concludes that he would not have divine myſteries be truſted with infants, whom we would judge it improper and uncomely to be truſt with earthly and ſecular affairs.

I ſhall content my ſelf with what hath been ſaid already to this head, having neither the deſire, nor the commodity to make a large and generall

generall ſearch; beſides that a few of the moſt authentique, and moſt ancient writers after the Scriptures, ought to be of more authority then many hundreds (if there could ſo many be found) of latter times, it being my undertaking to prove that moſt antiently, beginning with Chriſt and the Apoſtles times the ſubjects of Baptiſm, were perſons profeſſing faith and repentance, not infants, and that the moſt authentique and primitive Fathers were of this minde and judgement.

We have done therefore with this head, wherein if the moſt authentique and ancient authority be ours, and the reſt neceſſitated to their opinions by falſe premiſes and principles by no means to be received, or allowed, and which alſo as rationally produce other conſequences, which in theſe times men are loath to admit of; no men I hope will blame us for our preſent belief, concerning the ſubject of Baptiſm, nor object hereafter as an argument againſt us, the authority of the fathers.

CHAP. XVI.

In which is handled, whether Baptiſm be to be repeated; but more eſpecially, whether ſuch as were baptized in infancy, ſhould be accounted baptized, or are to have that ordinance adminiſtred to them.

HAving given the due bounds to the Ordinance of Baptiſm, in reſpect of the ſubject of it, and ſaid what I judged convenient to that purpoſe, there is a very conſiderable queſtion yet remaining, and which cannot be left out in this diſcourſe, and that is, If Infants ought not to be baptized, whether ſuch as were baptized in infancy ſhould be baptized again?

Wherein firſt will come to be conſidered, whether Baptiſm be to be repeated or no;

I anſwer, there have been ſome of that opinion, as *Mercion* and his followers, who had their firſt, ſecond and third Baptiſm: Alſo a religion called the Hemerobaptiſtæ, that is, the every day baptizers, that avowed, becauſe we ſinned every day, therefore we ſhould be every day baptized, and practiſed accordingly.

Secondly, according to the received opinion, that I conceive it is not to be repeated.

Firſt, becauſe the Covenant of grace is but once

once made, and ſtruck with every man, and this is the ſeal of the Covenant, it is the Sacrament of regeneration, initiation and incorporation; but theſe things are not capable of being reiterated, therefore the ſeal and ſign thereof ſhould not be, to this agrees that place, *Heb.* 6. 4, 5, 6. *For it is impoſſible for thoſe who were once inlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away to renew them again to repentance, &c.*

The Apoſtle ſpeaks not here of theft, perjury, adultery, or any ſinne in particular, but of an intire revolting and falling away; when a ſinner offends not God in any particular, but renounces wholly his grace, bids him adieu forever; Now he falls thus, who revolts from the word of God, who extinguiſhes the light of it, and who deprives himſelfe of the taſt of the heavenly gift, and quits the communion of the ſpirit, in the participation of its grace, which cannot be without the ſinne againſt the holy Ghoſt, and a total falling from God: Now *it is impoſſible*, ſayes he, *thoſe ſhould be renewed by repentance*, having ſinned againſt the holy Ghoſt, they have a heart that cannot repent; now they having broken covenant with God in the higheſt manner, and being

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uncapable of repentance, which is to precede Baptiſm, they are incapable of Baptiſm; for others though they ſin, the ſame covenant, repentance, and Baptiſm ſtands good for ever.

Secondly, becauſe the ſignification, the fruit and uſe of Baptiſm, is not for a moment, or reſpecting the time paſt onely, but reſpects the future alſo, and the whole life of the baptized perſon, as appears, *Rom. 6. 2.* So as the Baptiſm of repentance once received for remiſſion of ſins, remains as a pledge by us of the Covenant of God, and that perpetual waſhing which we have by the blood of Chriſt, *Mark 14. John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins*; which is to be often thought of, for the full aſſurance of our pardon, for that promiſe is of perpetual uſe and influence, *He that believeth and is baptized, ſhall be ſaved*; and *Gal. 3. 27. As many as have been baptized into Chriſt, have put on Chriſt.*

But thirdly, the greateſt reaſon why Baptiſm is not to be repeated, is becauſe neither in precept or example we find it repeated, which is the word of our inſtitution. But on the other ſide, *There is one Lord, one faith, one Baptiſm*, which is one, *Unitate uſus legitimi*, in the unity of the lawful uſe, as well as in other reſpects; ſo as there is no thought of leaving Chriſt, as if there

there were to be expected a new regeneration, and a new Baptiſm: The Fathers alſo were of this opinion, *Tertull.* lib. de Baptiſ. *Semel lavacrum inimus, ſemel dicta diluuntur.* So *Cyprian*, lib. 2. Epiſt. 3: *Baptiſma ſemel ſumitur, nec rurſus iteratur. Baptiſm is once received, nor is it repeated again.*

The queſtion then will be, what ſhall become of thoſe that have been baptized into a falſe name by Hereticks that erre about the Trinity, as the *Arrians*, *Marcionites*, &c.

The received anſwer is, That they are to be baptized aright, with the baptiſm of Chriſt, and in ſuch caſes, Baptiſm is not to be ſaid to be repeated, the former being no baptiſm or a nullity, and this according to the decree of the Council of *Nice*, *cap.* 19. as *Bucan* quotes it, *p.* 635. The like decree alſo hath a Council of *Carthage*, *Ii ſunt baptizandi, de quibus incertum eſt, an fuerint baptizati necne*, *Concil. Carth.* 50. *cap.* 6. They are to be baptized, of whom it is uncertain whether they were baptized or no. The like alſo ſaith *Cyprian* in his Epiſtle 71. *ad Quintum fratrem.* Here was ſome difference in opinions, *Cyprian* and his Biſhops were of opinion, that Baptiſm in an Heretick Church was null, and therefore thoſe who came to them were baptized, as ſuppoſing that vain and nothing: others have thought that thoſe only were

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to be baptized again, who had been formerly baptized by ſuch a Church, and in ſuch a manner as the eſſentials of Baptiſm were wanting, ſo the *Arrians* baptized, which rendred that ordinance vain and null.

The ſame may be affirmed more fully of infant Baptiſm, that it is null and nothing, and therefore that the party ſo ſuppoſed to be baptized, is indeed ſtill unbaptized, and therefore ought to be baptized according to the inſtitution of Chriſt, which Baptiſm, when he hath once received, he can in no way (as is before ſhewed) be ſaid to be rebaptiz'd; for thoſe things which cannot be ſhewn done, no reaſon allowes that they ſhould ſeeme to be reiterated.

To proceed therefore, The Sacraments in generall, and particularly Baptiſm, is that by which we pledge our ſelves to God, or in which a formall covenant is made, in which we promiſe obedience, and God protection and defence to be our God, and therefore 1 *Pet.* 3.21. it is ſtil'd a ſtipulation, or covenanting; alſo the word *Sarament*, is from *ſacring*, making holy, dedicating, or initiating, as *juramentum*, an oath, is *à jurando*, from ſwearing.

In the civill law it ſignified an oath, *Sacramenti præſtatio, & recuſatio*, the taking or refuſing an oath: The word *Sacrament* alſo is taken for

for a myſtery, for the viſible ſign of an inviſible grace. In a word Baptiſm ſeems to be nothing elſe, but the ceremony of a myſticall and ſpirituall marriage, for it is a dedication, a covenant, and a myſtery; and as in marriage beſides the words, there hath been uſually ſome ceremonious ſign, as the giving of a ring, or money, or a kiſs, or the taking by the hand, ſo here, &c.

To examine this therefore by that ſimilitude and reſemblance, that which is the firſt and principall ingredient into marriage, is conſent; *Nam nuptias non concubitus, ſed conſenſus facit, Not the bed, but conſent makes marriage*; for otherwaies that joyning, which is fornication, or adultery, would be marriage. This ſtands by virtue of the firſt inſtitution, *A man ſhall leave his father and his mother, and cleave to his wife*, Gen, 2. 24. How? By covenant and conſent.

This is ſo eſſential an ingredient, as *Beza* calls it the formal cauſe of mariage, others the efficient cauſe; therefore the Lawyers ſay, *Solus conſenſus matrimonium facit*; *Onely conſent makes the mariage*. But then this conſent muſt be expreſt outwardly, *Niſi quatenus conſentiunt, & conſenſum ſuum exterius exprimunt*; becauſe the covenant and contract is external.

But then laſtly and eſpecially, it muſt be the proper conſent of the parties married, for the con-

conſent of the parents, who have ſome and the greateſt power beſides, cannot do it; hence an error of the perſon, makes the mariage alſo null and invalid, as if I marry one, and another be put in the place, by the ſame reaſon, if one of the parties be mad conſtantly, becauſe they cannot conſent, becauſe that ſuppoſes not the conſent of the Marriers, ſo as here is a formal or efficient fail in reſpect of the conſent, and a material fail in reſpect of the perſons married, which is as it were the ſubject matter of marriage.

Let us ſee what help this ſimilitude will give us to the notion of infant Baptiſm.

Firſt, the great buſineſs of mariage is conſent of the parties married, this is the efficient or formal cauſe of it, ſo in our myſtical mariage, Baptiſm, the covenant ſtruck between God and us, implies eſpecially the conſent of parties; But by infant Baptiſm the infant is not bound; for he conſented not; again, conſent muſt be expreſt, but the child wants the juſt ripeneſs and formation of Organs inward and outward for ſuch expreſſions, that cannot be, neither he cannot will it, becauſe he cannot underſtand it, nor can he expreſs that which within he hath not.

But may not my friends do it for me?

Perſonal conſent is required to carnal marri-

age,

age, when much depends upon the parents, much more to this myſtical; therefore as a mad man cannot conſent nor expreſs it, for the trouble and diſtemper of his underſtanding, ſo nor an infant for the want of the uſe of it; and for parents, and Godfathers and Godmothers, as they call them, they provoke to duty, incite, and incourage, and teach; but as the covenant is made with us, ſo it muſt be made by us: A child may lawfully marry himſelfe to Chriſt, without the conſent of his parents, which in the other mariage he cannot do; here is therefore no covenant, no bond, becauſe no conſent on one party, founded on a preſent impoſſibility, *for a covenant is between two conſenting parties.*

It is not therefore the dipping of the child in water, gives baptiſm, no more then the bed gives mariage, where conſent is wanting.

Here you ſee then a fail of the great matter in the buſineſs of the covenant, namely the formall, or as ſome will have it, the efficient cauſe; you will find a great fail alſo in the ſubject matter, for here is an error of the perſon; Chriſt looks for a believer, he makes his covenant in Baptiſm onely with ſuch, the inſtitution is terminated upon them; but here is a poor infant as uncapable for the preſent of beleeving and repenting, as a mad man is of reaſoning, which

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yet he may have in the habit, and therefore of covenanting and conſenting, which is a fruit of that faith; and therefore as a mariage made with a man mad, were null, ſo were it much more a madneſs to bring to Baptiſm ſuch an one; and ſee whether it may not be thought to hold of the ſame diſtemper, to offer a child to that ſacred fountain, that in the matter of reaſoning and covenanting can do no more then a mad man: Ye ſee therefore the great and eſſential fail of ſuch a Baptiſm, ſo eſſential as it makes it a nullity, as the like in mariage renders it null and void.

Now then to go on, if there be no bond, no covenant in this infant Baptiſm, no obligation, which is the main of it, then there is no ſealing, for a ſeal ſerves but to ratifie and confirm a bond and covenant. Again, as there is no bond, nor ſealing, ſo there is no exhibition, or conveyance of any thing from Chriſt, for there are no pipes to receive it, that is, as an ordinance, there is no reaſon in the uſe of it, no faith, no ſence; you may ſpeak aloud, and ſay, this ſignifies the death of Chriſt, and this his reſurrection, by this you are buried and mortified, and by this quickned; but the child is aſleep, or dead, or as good; here is no receptive faculty, proportionable to the ordinance, in the manner of conveighing it.

When Chriſt will ſpeak in an inviſible, ſecret, un-

unknown and unconceivable way, he doth it without the help of an outwad and viſible ordinance; when *John* was ſanctified in the wombe, he needed no word or ſign to conveigh it to him; but here, if Chriſt conveighs not himſelfe Sacramentally by words and ſigns, and repreſentations, he conveighs not himſelfe at all by vertue of the Sacrament. So that as there was a fail in the form of contract, or covenant, and in the ſubject matter of this ordinance, there is an error of the perſon, ſo alſo in the ends of this Sacrament on Chriſts part, of which you have heard, namely, ſealing up to us our union with Chriſt, and every good thing, and exhibiting and conveighing himſelf to us, in the uſe of this ordinance; and for us who by this meanes ſhould form a formal contract with God, and ſhould give a teſtimony of our piety and obedience to God, *Ioh.* 4. 1. And ſecondly, ſhould diſtinguiſh our ſelves by this badge, or character of our profeſſion, from the prophaneſs of the world, with ſome more of that kind, we are capable of doing nothing, in a buſineſs ſo active, no more then of receiving, ſo as upon the whole matter, and as the ſumme of this diſcourſe Infant Baptiſm is a nullity, as much as the marrying of Infants, or the ordination of Infants, which latter in ſome parts of the world is alſo in uſe, which all men will judge a nullity; the

ordinance hath been profaned to ſuch, out of a well meaning ignorance, and he that will partake of that great ordinance, as it is our duty and priviledges, muſt knowingly and believingly be baptized in the name of the Lord Jeſus; Which ordinance, when we have once received aright, it is, as I ſaid in the beginning, not to be repeated.

If any man ſhall ſay, that conſent afterwards may make up the defect, and that there be many things which were ill done, which yet ſtand good when they are done? I anſwer, There may be many great fails in an action, which may not make it null or nothing; as for one to marry one of another religion, or without ſome due conſents, makes it an ill or unlawful marriage, but it doth not make it no marriage; but thoſe eſſential fails, which may be ſaid to nullifie it, can never be repaired by any act afterwards; now ſuch are the fails of infant Baptiſm, as I have proved, ſuch as enter into the very eſſence of it, namely the formall and material cauſes, ſo as if you ask what I lay to the charge of infant Baptiſm, I ſay, that it is nothing, as the Scripture ſaith that an Idol is nothing, not but that there is a great deal of buſineſs made of it, as if it were ſomething, which all can contribute or confer nothing to the eſſence or being of it, ſo as he that will affirm that after conſent may make

make that pretended Baptiſm real and true, muſt prove firſt that it hath not failed in its eſſentials, which I have already proved Baptiſm to have done. To conclude, a man may receive many wounds, and be miſerably disfigured, looſe many members or parts, and yet remain a man, but let out the rationall ſoul, which is his form, but by the prick of a pin, and that which remains is no more a man, but a carkaſs, becauſe the conſtitutive eſſential, which is his form, is gone, and it muſt be an Almighty power that muſt give him his being, and denomination of a man again; of what act ſoever ye may juſtly ſay this is a nullity, that no after act can repair to give it a being, it may now take upon it ſuch a being as that pretended to, but to that it can give no being.

But ſecondly, to urge the former objection a little farther, you will ſay perhaps, That that which is given, cannot be ungiven, but to Infants Baptiſm is given already. I anſwer, It is true, that which is given cannot be ſaid to be ungiven, but to Infants the Sacrament of Baptiſm is not given, but onely a certain externall waſhing, with certain external rites and ceremonies: And the patrons of Infant Baptiſm, I hope, will pardon me, if what *Chamier* affirm of Baptiſm, not given by a right Miniſter; I with much more equity and reaſon affirm heer,

that it is not a Sacrament, but a rash mockery or deceiviving, by no means to be injur'd in the Church, *Temerariam ludificationem nullo modo tolerandam in Ecclesia. Tom. 4. Panstratia, lib. 5. cap. 14. s, 8.* The Imperial Constitutions carry, *Ut ea qua contra leges fiunt, non solum inutilia, sed etiam pro infectis habenda sunt*; That those things which are done against law, are not onely unprofitable, but are to be accounted for not done, which rule they say is to be understood of those things where the cause of the prohibition is perpetual, as for example, *Ne filius contrahat cum matre*, the Son should not contract with his Mother; now the perpetuall cause of prohibition is the standing law of God, not changed by God himselfe, and in which God himselfe hath not dispensed, as is urged by a late and learned Author. So as that which contradicts the standing rules of God, in the determination and regulating of his Ordinances (as Baptism given to Infants hath largely been proved to do) must by no means be accounted an administration or giving of that Ordinance, but as before, a rash and unadvised mockery of it, or playing with it.

In the third place you may possibly object, That Baptism requires for the subject a true beleever, suppose an hypocrite profess faith, and submit himselfe to the ordinance, will not here be

be by the ſame reaſon cauſe of Baptiſm, the former being alſo a nullity in reſpect of the true intent of Baptiſm. *Anſw.* How far ſuch a caſe may require another Baptiſm, I ſhall not need to determine, if it ſhould, that makes nothing againſt the other, but that that doth alſo and more. But here I ſhall put a clear diſtinction, and help my ſelfe by the former ſimilitude of marriage. There be ſome eſſential fails, as I told you, that make marriage a nullity, no ſubſequent act can releeve that, as to give it the denomination of a being then, when it was a nullity; as for example, conſent afterwards cannot make the no conſent of infants to be a marriage, but it gives form or being to a marriage, when the conſent is given, the like is true of Baptiſm.

But in marriage between perſons of yeares, there may be a formal marriage with an hypocritical conſent, a man may profeſs faith in marriage to ſuch a woman, but may intend onely to gain her eſtate by that pretence and leave her; now the great ingredient unto conſent, ſhould be the truth and reality, but the fail of that ſhall by no means nullify the marriage, he ſhall be ever bound to the duty of a husband, though he ſhould profeſs to have diſſembled his conſent, nor ſhall there be any need of a new marriage, or expreſſing of conſent to tye him to it, which

the former doth ſufficiently, what ever his intents were. Becauſe that to the reaſon and being of marriage, there is nothing requiſite, but that there be a due externall performing of the eſſentials of it. The like may be avowed of Baptiſm, if a man repenting and confeſſing his ſinnes, beleeving and profeſſing ſubjection, be baptized according to the right form and ceremony of Baptiſm, I ſee not the ground of repetition, what ever the internal fails may ſeem to be either of true righteouſneſs on mans part, or of preſent influence on Gods part, which are deſirable to the happy being of Baptiſm; elſe ſo often as men finde not that preſent influence on Gods part, which to him is free, or doubt of their former ſtate and condition, ſo often there muſt be a repetition of Baptiſm, which I ſee no ground for; the Ordinance which is an external ceremony, having all its external eſſentials to the true being of that Ordinance, and as the remaining form produces its effect, when the impediment is taken away, as for example, heavineſs in a ſtone carries it down, when the impediment is taken away the hand that held it up, ſo Baptiſm externally rightly adminiſtred, may attain his end, when God takes away the impediment.

The like may be ſaid of Ordination, or admiſſion into Church fellowſhip, which cannot be

be called a nullity, though the perſons ſhould prove hypocrites or unholy, as appeares by this, that ſuch perſons are capable of excommunication, which implies them members, and the Ordinance duly adminiſtred, notwithſtanding that there may be great internal fails, would be certainly a nullity, if ſuch admiſſion or ordination were in infancy, in ſleep, or in the time of madneſs, as I ſaid before; But what ever the caſe of the Baptiſm of hypocrites may prove (of which notwithſtanding I have told you my opinion) it makes not much to this queſtion, for if it prove not a nullity, it is becauſe they fail not in the eſſentials, if they ſhould require Baptiſm anew, then Baptiſm in infancy much more, in whom it is moſt cleare the fails of Baptiſm were eſſential.

And it is not my part ſo much to prove, that there are no other cauſes of repeating of Baptiſm, as that in this there is cauſe full and ſufficient, to give them a true reall Baptiſm, whoſe pretended Baptiſm, in reſpect of its eſſentiall fails, proves void and nothing.

CHAP. XVII.

In which is conſidered the time and ranke that Baptiſm is to hold in the order of Ordinances.

THere are but two things, which I ſhall farther conſider upon this ſubject; the one is the time and order of Baptiſm, the other is the Miniſter of Baptiſm.

That there is an order in all the worſhip of the New Teſtament, no man will deny, that hath learned with *Paul, to joy in beholding the order and faith of the Saints, Col.* 2. 5. And none will acknowledge this more then they, who deny themſelves of ſome very conſiderable Ordinances, for want of coming to them in the right order, as the Lords Supper, for want of Church fellowſhip. Every thing is ſeaſonable and beautiful in its time, out of which it is diſorderly and evil; to find the order or time of Baptiſm, will I conceive be the eaſieſt thing in all this inquiry, whether you conſider Scripture rule, Scripture example, or example of the primitive Church; and indeed of all that ever was, or the reaſon of the thing.

For Scripture rule ye have, *Teach all Nations, and baptize them, Mat.* 28. 19. make Diſciples

ciples and baptize. *Mark* 16. 16. *He that believeth and is baptized ſhall be ſaved.* You ſee here the ranke of Baptiſm immediately after teaching, after believing, it holds the firſt place of Ordinances, properly Chriſtian; ye may ſee it again in the rule in *Peter's* preaching, *Repent and be baptized, Acts* 2. 38. which was inſtantly put in practiſe, which is our ſecond head of proofe, namely Scripture example; for, *they that gladly received his Word, were preſently baptized, to the number of three thouſand,* verſ. 41. after which *they continued conſtantly in the liturgical works of the Apoſtles Doctrine, and breaking bread, and in prayer,* verſ. 42. In the example of the Eunuch you have the ſame, as ſoon as ever Jeſus was preached, and he diſcovered water, *What hinders me,* ſaith he, *to be baptized?* nothing, ſaith *Philip,* if thou haſt faith; ſo he was inſtantly baptized, *Acts* 8. 38. The like we have of *Cornelius,* who upon the firſt preaching of Chriſt, before the aſſembly was diſſolved, was baptized, , he and his, *Acts* 10. 48. The like you have of the Jaylor, *Act.* 16. to whom *at midnight* (being attoniſhed by a miraculous action) *the word was preach'd, and to all in his houſe, and he and all his, believing, were forthwith all of them baptized.* Here was no loſs of time, and for the order, it was after faith, and before any other adminiſtration. More examples might be

be brought of this kind, out of which that which I conclude is, the order and time of Baptiſm, namely, the next Ordinance to believing, not but that I would have fit time allowed for the trial of faith, wherein to be ſure the Apoſtles were not negligent of their duty,

For the primitive times we can have no better inſtances then what we hear of the Chatechumeni, who were excluded not only from the Euchariſt, but from the very ſight thereof; and therefore after the word, *Sancta Sanctis*, they went out; not becauſe they were without faith; for there were two ſorts, *audientes, & competentes, or electi*, the firſt were beginners, which heard Sermons, and had a deſire to Chriſt; the other were ſuch as deſired Baptiſm, and had given up their names for it, as *Auſtin* mentions in *libro de cura pro mortuis*, cap. 12. and others alſo.

Now theſe were ſuppoſed to have faith, and waited only a fit time for the adminiſtration of Baptiſm, during which time they were far enough from being admitted to the Lords Supper, though believers judged; but on the other ſide, as ſoon as ever they were baptized, they had Baptiſm, confirmation, or laying on of hands and the Lords Supper on the ſame day.

And of this the Fathers give a reaſon. *In all reſpects the order of the miſtery is kept, that firſt by*

by remiſſion of ſins a medicine be prepared for their wounds, and then the nouriſhment of the heavenly table be added. *Ambroſe*, &c. And as this was obſerved ſtrictly to the Chatechumeni, ſo every body will grant me, that to infant Baptiſm this order is ſurely maintained.

If you paſs from precept and example of all times to reaſon, there you will finde that whatever makes for the not repeating of Baptiſm in the ordinary uſe of it, makes alſo for this as fully or more, that it ſhould be the firſt,

For firſt, if it be not to be repeated, becauſe this is the ſeal of initiation, regeneration, and incorporation, then by the ſame reaſon this muſt be firſt, as initiation, admiſſion, incorporation, and regeneration, are the firſt internal acts in us, and upon us, by which we are made Chriſtians.

Secondly, If the ſignification and uſe of Baptiſm be for ever, and of conſtant and perpetual uſe, then this Ordinance is to lye as the bottom ſtone in the building of Ordinances, which is to have a durable and conſtant influence into the whole edifice.

Or thirdly, If this be not to be repeated, becauſe neither in precept nor example you find it ſo, then muſt this be the firſt, becauſe in precept and example you find it ſo, and never otherwiſe, or if the ends of Baptiſm on our parts (not to mention further thoſe on Chriſts) be, that there

there should be a formal external contract past with God, by which we are visibly hand-fasted in this mistical marriage; or secondly to distinguish our selves by this badge and character of our profession from the evil world, which we renounce with all its works, then certainly this peice is to be first administred before we go further, and the Sacrament of our spiritual life and birth, is to be given before that of our nourishment and growth. In a word, Baptism hath been called of old, and not without reason, *Sacramentorum janua*; and is for all these considerations, which are as many as can concurre to any one thing, to keep that name and nature still, which is to be the first and primitive Sacrament, in which a converted person, man or woman, is to communicate. Now then if the timeing and order of instituted worship be any thing, as it is of great moment, a great part of it lying in nothing else, but the right and orderly administration of Ceremonies; and if the Scripture rule and example be any thing, which is all we have to shew for any practise, then Baptism is to be the first Sacrament after believing.

Besides the reason of the thing, that which makes it unlawful to baptize before teaching is, because the Scripture hath rankt it otherwise, that says, teach and baptize, not baptize and

teach

teach, as the Papiſts and others do: the ſame reaſon will hold for the giving it its preference in time to any other Ordinance, becauſe it is ranked immediately after teaching, and before any other thing; again, you have the fulleſt concurrence of all example and reaſon alſo, for the timeing and ranking of this Ordinance, as for any thing can be thought.

To what hath been ſaid in this laſt point, I ſhall only add by way of caution, with which I conclude it, that when I give Baptiſm the firſt place in the ranke of ordinances, after believing, I intend not ſuch expreſſions to the prejudice of Church-fellowſhip, which I conceive is properly the ſtate for inſtituted ordinances and the ſubject of them, as will more fully appear by what will be ſaid in the following Chapter.

CHAP.

CHAP. XVIII.

Wherein by way of conclusion, is treated of the Minister of Baptism, and shewed where that power rests, which is to conveigh to us that blessed Ordinance, which hath been all this while the subject of our discourse.

WE have found out the subject of Baptism to be a believer onely, (that is) one professing faith in Christ, and subjection to his ordinances; upon which consideration we have found cause to reject the Baptism of Infants as a vanity of mens invention, and our own received then, as void and null; we have also found in the order of Sacraments Baptism to be the first; the next thing we are to speak of is the Minister of this Sacrament, that we may know whence, and how to receive it. And here to omit many things which might be considered under this head more generally, and also not to trouble our selves with the handling of this controversie, as it is stated between us and the Papists, who putting a more simple and absolute necessity upon this ordinance then is its due, expose it in case of such necessity, to the administration of all sorts of people, of what condition or sex soever they be, we shall only take those two things for granted,

ted, or at leaſt deny them not; firſt, That the error of the Miniſter doth not enter the eſſence of Baptiſm, nor is of thoſe things that can deſtroy it, and make it null: And ſecondly, that by the opinion of antiquity, and learned men, there were certain neceſſitous and extraordinary caſes, wherein others might be uſed for Baptiſm, then ſuch as were the ordinary Miniſters of it.

But now becauſe it is one thing to be, and another thing to be rightly, or well, in relation to our ſelves, and the ordinary and orderly adminiſtration of Baptiſm, we ſhall conſider whether Baptiſm be a thing of publick or private cogniſance, and to what predicament it belongs, and whether it pretends, which will be the bounds of this diſcourſe, and ſhew us whence it is to be fetcht and derived.

That it is a thing of publick cogniſance, appears to me both by the primitive commiſſion, and primitive practiſe, the commiſſion lyes, *Mat.* 28. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt.*

In the 18 verſe, Chriſt tells his Diſciples, that *all power is given to him in heaven and earth,* theſe were his letters patents, by which he ſhewed he did nothing without power and good warrant; now he goes into heaven as into one

part

part of his Kingdom, which was quiet and at peace, and sitting there at the right hand of his Father, gives an Apostolical commission for all the earth, so *Mark* 16. 15. *Go into the whole world, preach the Gospel to every creature*; here he opposes the whole earth to the bounds and limits of *Judea* (by which the Prophets of old were bounded in their administrations) *That*, he had by an hereditary right, he sent therefore to them, first with this caveat, that they should not *go into the way of the Gentiles, nor enter into any City of the Samaritanes*, Mat. 10. 5. But now by his death and resurrection, having acquired a right of reigning over all men, he gives a commission for all the world, this is Apostolical, for he bids them go forth into all the world, which is properly the word of Apostolical commission, whose Dioceſs had no bounds, and if not here, where can any Apostolical commission be found? And he tells them their great works, which was to preach and baptize, for although *Paul* sayes, 1 *Cor.* 1. 17. *That he was sent by Christ not to baptize, but to preach the Gospel*, that must be understood with a limitation, that he was not sent especially to baptize, because the administration of the Sacraments, which are the appendixes and seals, though it need as much power, yet a less gift then the preaching of the word.

And

And behold I am with you to the end of the world. Here is a word of great encouragement and comfort, Chriſt had told them before, he was Lord of Heaven and Earth; he ſends them to manage a great work, but ſaies he, *I will be with you*, that is, who ever is publiquely deputed for ſuch a ſervice, as they need more eſpecial aſſiſtance, ſo they ſhall have it; and here he makes a plain difference between the makers of Diſciples, and Diſciples to be made: *He will be with them, eſpecially as they need it moſt, to whom the charge of teaching and baptizing is deputed.* For the Apoſtles were not to continue always, as the world was to be gone through but once, and inſtitutions to be ſet up but once; but a publick power was ſtill left, which ſucceeded this Apoſtolical, which in the next place we come to conſider of, that ſo finding where the Commiſſion reſts, we may addreſs our ſelves thither for Ordinances, and expect the bleſſing of Chriſts being with it unto the end of the world; for this is a ſtate continuing to the end of the world, to the change of all things.

Now this clearly is the Church, which is the ſubject of Eccleſiaſtical policy and power, as the Common-wealth is of civil power, ſo as Eccleſiaſtical and Church power, is eſſentially and primarily in the Church as in the ſubject, *Mat.* 16. 18, 19. *And I ſay unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hell ſhall not prevail againſt it:*

And I will give unto thee the keyes of the Kingdome of Heaven, &c. So as though the uſe of the keyes be divers, according to the variety of callings and conditions in the Church, yet the power of the keys originally and primarily is given to the Church; for *Peter* here bears but the perſon of the Church, as in other places, in which he anſwers for others; and Chriſt alſo ſpeaks to him, as adreſſing himſelf to the Church by him. This is a thing ſo commonly avowed and defended by Proteſtants againſt Papiſts, as I ſhall not need here to prove it. Alſo that other known place of *Mat.* 18. 17. *Tell the Church*, where both Church-ſtate and Church-power are clearly ſpoken of: Now where the power of admitting, receiving, and caſting out is, there is the power of adminiſtring and communicating all Ordinances to the edification of the ſame body; and they which have power of adminiſtring the Kingly Office of Chriſt, conſiſting in caſting out and receiving in, have alſo power of adminiſtring his prophetical Office, of which the Sacraments are a part, and therefore to the Chriſtian Churches, as to the Jews of old, pertaineth the publique diſpenſations and ſervices of God, *Rom.* 9. 4.

And hence it follows, that ſuch as were deputed by the Church for their Miniſters and Officers, were called Overſeers, made by the holy Ghoſt, and were to be imitators of the Apoſtles,

to

to whom ordinarily in the executive part they ſucceeded, *Acts* 20. 17, 18, 19, 28.

Hence *Peter* calls himſelf a fellow Elder, with the ordinary Elders, 1 *Pet.* 5. 1. *The Elders which are among you I exhort, who alſo am an Elder*, &c.

To conclude this head, a man becomes a Prophet, and able to teach, by virtue of a gift, namely of knowledge and utterance, 1 *Cor.* 1. 5. But no gift renders a Baptizer but a call, as being a thing of publique cogniſance and commiſſion. Teaching out of a gift hath its foundation in nature, which ariſeth from a perſonal gift and grace of the Spirit: But Baptiſm, cenſures, ordination, and the like, depend not upon a ſpecial gift, but are acts of power, conferred authoritatively upon a ſpecial perſon. And thus much for the primitive Commiſſion for Baptiſm, which falls under a publique cogniſance, upon perſons qualified by publique authority, for the adminiſtration of it.

Next we conſider in this diſcourſe primitive practiſe and example; for according to this power and commiſſion, you will find it run in the example.

The firſt Baptizer, who introduced that Ordinance, and from thence drew his name, *Iohn the Baptiſt*, to be ſure had commiſſion for that, and all other parts of his Miniſtry, according to the Prophecies went on him in *Iſaiah* and *Ma-*

lachy, He came in spirit and power of Elias, *was the great restorer of Israel,* this no man will deny. Then Christ in *Iohn* 4. is said to baptize (but by his Disciples) who received commission so that administration from his person and presence, himself either intending to the greater works of miracles, or teaching, or else might abstein purposely that those baptized by him, might not vaunt of a greater priviledge then others. In like manner it is probable *Peter* the Apostle communicated of his authority to those who were with him, for the baptizing of *Cornelius* and his family; for it is said, *Acts* 10. 48. *He commanded them to be baptized in the name of the Lord*; unless it were either that of those brethren there were inferior Officers, or that by commanding is meant the warrant he gave to *Cornelius* and his company for Baptism, of which notwithstanding he himself might be the Minister.

Of the Apostles Commission you have heard already, you may find it in the execution in divers passages.

For others who baptized (saving those who drew their Commission from Church power, of whom we shall speak afterward) we read of *Philip* and *Ananias*; the one, to wit *Philip*, was an Evangelist, an order as it is taken of a publique authority and commission, as the Apostles were: Besides he had an especial authority and provocation

cation from the ſpirit at that time, for the Miniſtry he had to perform about the Eunuch, by which ſpirit alſo he was miraculouſly taken away after the work done, as you may read, *Acts.* 8. And for *Ananias*, of whom we read in *Acts.* 9. that he baptized *Paul*, he was alſo deputed in an extraordinary manner to that miniſtery by the Lord, who ſpake to him in a viſion. And ſuch extraordinary and peculiar manner of workings, where the miniſtery of converſion lay in a miracle, and the Miniſters were men acted to it, as appears by divine revelation, muſt not be drawn into ordinary examples; and here we find alſo particular commiſſion; but thus far in the example it makes clear for what we ſay, that the adminiſtration of Baptiſm is a thing of publique cogniſance and commiſſion.

That it hath been ſince the Apoſtolical times ſo, is as cleare out of all ſtory, of which the notion of the Catechumeniſts will give an aſſured witneſs. Chriſtians in the Church were anciently diſtinguiſhed by three degrees, *Chatechumeni*, *Fideles*, *and Pœnitentes*; the Catechumeni, or ſuch as were principled in the Chriſtian Religion, the faithful, and the penitents; the faithful were ſuch as being paſt the forme of Catechiſts, were admitted to all Ordinances; and the penitents were ſuch as had fallen into ſome ſcandal and were under cenſure.

The *Catechumeni* were ſuch (as *Origen cont.*

Celſ. lib. 3. ſaies) *who were newly admitted into ſome degree of Communion, but not yet baptized*; of theſe mention is made in the moſt ancient writers, *Ireneus, Clemens Alexand. Tertullian.* Of theſe *Clemens* ſaith, *Sine Catechiſmo nulli datur credere, Without Catechiſing no body can believe.*

Of this number ſome (as I have formerly had occaſion to ſpeak) were called *Audientes*, ſome *Competentes*. The *Audientes* were ſuch as ſubmitted themſelves to teaching by the hearing of the Word, and being inſtructed in the principles of Religion, which by their ſubmiſſion and pretence to farther Ordinances, got the name of Catechiſts; for otherwiſe neither Jew nor Gentile, nor any were excluded from hearing the Word, *Conc.* 4. *Carth. Can.* 84.

The *Competentes*, or *Competitors*, were ſuch as being well inſtructed in the Chriſtian Religion, deſired Baptiſm, and gave up their names; of theſe *Auſtin* ſaies, *Poſt Sermonem fit miſſa Catechumenis, manebant fideles.* Ser. de Temp. 137. *After the Sermon the Catechumeni were diſmiſſed, the faithful remained*, to partake of the Supper and other Ordinances, which pertianed to full membership.

Out of all this, beſides the purpoſe for which I eſpecially bring it, two things may be obſerved by the way.

First, That of old, men were not lightly admitted

mitted to the communion and fellowſhip of the Church, but after due inſtruction and examination.

Secondly, That it was uſual of old to ſtand as competitor for Baptiſm, as a Candidate, as we call them, to ſeek and deſire it before they had it.

But the end for which I eſpecially bring this here, is to ſhew that in all times of the Church Baptiſm hath been a thing of publique cogniſance, and the commiſſion for the adminiſtration of it hath reſted, ſince the times of the Apoſtles, no where but in Church power, nor hath been no where elſe ſought, nor never by any otherwiſe pretended to it I know, ſaving of late years, by thoſe upon whom the name of Anabaptiſts was primitively and properly fixed, who erring greatly in many other things of as great conſequence, might eaſily be miſtaken in this.

Theſe two things in a word I ſuppoſe out of this diſcourſe is evinced, which will directly point out the Miniſter of Baptiſm.

Firſt, That Baptiſm is a thing of publique cogniſance and commiſſion.

Secondly, That as of old ſince the Apoſtles times, ſo now, and alwaies till Chriſt come, the Church is the diſpenſer of ſuch commiſſions and adminiſtrations.

That which remaines now therefore, is to find out what a Church is, wherein I hope we are not to ſeek.

A Church in a word may be said to be an Assembly of Saints, knit together to a fellowship with Christ their head.

I intend not here a discourse of this subject, it is enough to my purpose that this be considered and allowed, that believing and saintship gives a qualification for Church fellowship, and Church fellowship for acts of power, and that Baptism doth no more enter the definition of a Church, as if a Church state could not be without Baptism, then the Communion of the Lords Supper doth, or Officers, Pastors, Elders, and Deacons. All these are but certain acts, by which they make good their fellowship with Christ, and one another, and are Church Ordinances and Church dues, things they have power for, and may justly pretend to. Though it will ordinarily be, that a Church will consist of Baptized persons, for what should hinder them who have assembled for the enjoying of Ordinances, and who have power for all Ordinances, from administring to themselves in a way of order that Ordinance, which is as it were the gate of the rest, and as we may call it (for ought I know, according to the old name) the Ordinance of *initiation*, since it is the first of Church Ordinances, the Church Covenant and assembling being more properly called the state for injoying of Ordinances, and the subject of all Ordinances; so as ordinarily a Church will be an Assembly

ſembly of baptized Saints, though the word *Baptiſm* be no part of the definition, nor doth Baptiſm contribute more to the being of a Church, then other Ordinances, which for a time they may want, So as ye ſee clearly where to fetch Baptiſm, namely where a company of Saints are gathered together in Chriſts name, that is, in his power, there is authority among them for all commiſſions, for acts of Church fellowſhip, for the deputing and ordaining of Officers, and for the adminiſtration of all Ordinances.

But here it may be perhaps objected, to which I will ſpeak a word, that Baptiſm not being the Ordinance of admiſſion into the Church, nor perhaps neceſſarily to follow after, but may be before it, how appertains it to the Church?

Anſw. The rule will hold univerſally true, that all inſtituted Ordinances (of which Baptiſm is one) will fall under the cogniſance and power of an inſtituted body; whether therefore Baptiſm be adminiſtred after admittance, which in an ordinary way ſeems better, or whether it may precede it, be all one in the iſſue, ſince it is in order to Church fellowſhip, and a ful Church communion: now what ever is in order to it, as well as that which follows it, falls under Church cogniſance and power, and therefore catechiſing, taking account of faith, yea, and preaching the word by way of power, in order to the converſion of others, eſpecially if they offer and ſubmit themſelves,

themselves, falls under Church power; now no man is baptised with a priviledge to go about the world at large, but to live in all the Ordinances of Christ, and to receive nourishment as well as birth, and the seals of both from the Church: And therefore as before, I like well for Baptism the title of the Ordinance of initiation, as which in the order of Ordinances is the first, and pretends to further.

Lastly, This rightly stated and considered, it cannot reasonably be objected, that he that baptizeth should necessarily be himself a baptized person; for though ordinarily it will be so, yet it is not necessary to the Ordinance, no more then it is simply necessary to a Church state, that the members be baptized; for not the personal Baptism of him that administers, but the due commission he hath for baptizing, is alone considerable to make him a true Minister of Baptism: And here that expression holds not, one cannot give what he hath not, as a man cannot teach me that wants knowledge himself, because no man gives his own Baptism, but conveighs it as a publique person, that which is given us by Christ. A poor man that hath nothing of his own may give me gold, that is the mony of another man, by virtue of being sent for that purpose; so if any man can shew his commission, the writing and seal of him that sent him, it is enough here, else what would become of the great

great Baptizer, *John* the Baptiſt, who had a fair commiſſion to baptize, but was not himſelf baptized that we read of, or if he ſhould be, which cannot be affirmed, yet the firſt Baptizer, who ever he was, muſt at the time of his firſt adminiſtration of that ordinance be unbaptized.

To conclude in this diſcourſe of the Miniſter of Baptiſm, we have ſhewed eſpecially theſe particulars.

1. That the due adminiſtration of Baptiſm, hath been alwaies, and is an act of power and commiſſion,

2. That the Churches of Chriſt are now the only ſubject of this power, and are betruſted with diſpenſing all commiſſions for the adminiſtrations of Ordinances, of which Baptiſm is one, whether it be adminiſtred after admiſſion into Church fellowſhip (which perhaps will be the uſual way) or before (but as other things) in order to it.

3. That Baptiſm doth not enter the definition of a Church, as Saintſhip profeſſed and manifeſted doth, nor is it ſimply neceſſary to the Miniſter of Baptiſm, that he be himſelf baptized, ſince his qualification for that work ariſeth from his commiſſion, not from his Baptiſm.

FINIS.

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Wherein, Of the second great Use and End of Baptism, assuring us of our justification in the remission of all our sins, together with certain Corollaries and Inforcements. p. 8.

CHAP. III.

Wherein of a third great use and end of Baptisme, whereby is sealed our Communion with Christ in his Holiness, to wit, a death unto sin, and a rising to newness of life. p. 17.

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Wherein is shewed the report which the ceremony of Baptism hath, to the forementioned ends and uses of that ordinance; also some Corollaries. p. 21.

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CHAP. V.

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CHAP. VII.

In which is laid down the relative and perſonal qualifications by which infants are uſually intituled to Baptiſm, by our moſt conſiderable Proteſtant Divines. p. 55.

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CHAP. IX.

In which entrance is made into the consideration of the great argument for Infant Baptism, drawn from the circumcision of Infants, by way of answer whereunto five particulars are handled, the first whereof is treated on in this Chapter, namely what circumcision was to the Jewes, and whether the qualification requisite to it was regeneration, or the infusion of gracious habits. p. 72.

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In which is handled the second particular, proposed in answer to the argument drawn from Circumcision, to wit, how far the ordinances of the old Testament should regulate and determine by way of rule and institution those of the New. p. 81.

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CHAP. XII.

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Errata.

PAge 24. line 13. for *Coroll*, read *Coroll.* 1. p. 25. l.
r. *Corroll* 2. Ibid. l. 21. r. *Coroll.* 3. p. 33. l. 28. r. Ba
tesme. Ibid. l. 29. r. *Signe.* p. 48. l. 12. for *Gal.* 1. 1. r. *G*
1. 8.